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Calvinist Contact

An independent Christian weekly

February 9, 1990 / 45th year of publication / No. 2199

Contact with Soviet Union much improved, says B.C. widow

Photo: Hilda Born

Maria Martens Klassen Loepp, born Feb. 13, 1900. Hilda Born, the author of this report, is her daughter.

Hilda J. Born

MATSQUI, B.C. — "*Glasnost* and *perestroika* have certainly helped me reach loved ones," states 90-year-old Maria Martens Klassen Loepp of Clearbrook. After leaving her native Ukraine in 1924, Maria has faithfully written letters to her friends and relatives in the U.S.S.R. However, she never knew if her letters and packages would reach their destination. Lately this has changed.

During World War I a family acquaintance, David Schroeder, was killed. His widow was left with eight children, four pre-schoolers. Because she could not provide for them all, one of the children, three-year-old Hedwig, came to live at Maria's parents' home.

Nine years later, when the Martens family migrated to Canada, Hedwig Schroeder was claimed by her mother. Maria missed Hedwig terribly. She felt she'd left a sister behind. Whenever possible, Maria wrote to Hedwig and other friends.

Two years later, when Maria married the immigrant widower, John Klassen, she acquired numerous overseas relatives. Her letters were the link that united the family she'd never met. In 1932 they received word that her father-in-law, a minister and teacher, had been cruelly starved in prison.

During those impoverished Depression years it was difficult for Maria to know whether she dared spend a nickel for a stamp or save it to buy medicine for her sick children. Even if she only wrote for special occasions, the replies from the U.S.S.R. came even less frequently. And those were obviously opened and parts blocked out by the censor.

It was hard to keep track of people because wartime atrocities scattered and killed many of their kindred. Nevertheless, Maria persisted in trying various routes in tracing and helping her people. Until recently, her prayer was always that they would be released to freedom and opportunity of worship.

This prayer has now been answered: 30 years after the death of her first husband, his four surviving sisters are finally in the West.

During her 12 years of widowhood, Maria increased her correspondence. And as each of her sisters died of cancer, she kept closer ties with nieces and nephews both here and abroad. At age 66 she took night classes to improve her English. "I want to feel more confident in writing to my grandchildren and dear daughters-in-law," she said.

More recently, when Maria could no longer care for her 94-year-old second husband, they moved to a senior citizens home. Most of her goods she gave to her children, but the German section of her home library was of little use to them. So she packaged the books and Christian Calendars and sent them to Hedwig and friends in Russia.

Special benediction

There they were eagerly received, read and translated. Two of those parcels arrived on Christmas Eve, 1988. They were accepted as a special benediction because the first children's Christmas program was being allowed in the local church on that very day.

Not all of Maria's letters go to the Soviet Union. Her son, Dr. John J. Klassen, has been a missionary Bible teacher in Brazil since 1959. Every week she mails a letter to him and his family. He, in turn, pledged weekly reports as a Mother's Day gift to her. Except during strikes or riots, they have kept in touch.

Maria likes to bake cookies for postal people. "It's the least I can do," she says, "Because they bring me mail and take my letters anywhere in the world, even behind the Iron Curtain."

Thinkbit

Time: "That which people are always trying to kill, but which ends in killing them."

From: *Definitions* by Herbert Spencer (1820-1903)

In this issue:

Harry Kits and Harry Fernhout look ahead to "Christian organizations in the '90s" . . . . . p. 10

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Ontario to attack sexual assault with new funds

Marian Van Til

TORONTO — One in four women in Canada is sexually assaulted — raped — at some point in her life, most women live in fear of sexual violence, and when it does occur it has "long-term, devastating effects on its victims," says the Ontario Women's Directorate.

To better combat that ruinous problem the provincial government is committing $5.4 million more than it gives now to fund the operation of 20 sexual assault centres in the province over a five-year period, the Ministry of the Solicitor General announced on January 22. That amount is only part of "a comprehensive $28.8 million strategy to address the problem of sexual assault," says Mavis Wilson, Minister Responsible for Women's Issues.

The three-pronged plan will focus on services to victims, justice, and prevention and education. The allocated monies will come from the Ministries of Health, the Solicitor General, Community and Social Services, and the Ontario Women's Directorate.

Women have right to be secure

Wilson sees this new governmental initiative as "the first steps in a long-term strategy to raise awareness of sexual assault against women," the results of which will "stabilize funding for sexual assault centres, improve emergency health care for victims, and increase resources for the criminal justice system."

Wilson says the provincial government is "determined to maintain safe and secure communities for every person." She adds, "Women have a right to feel secure on the street, in the workplace, and in their own homes."

The Ontario Women's Directorate chaired a committee of 13 ministries and agencies which spent a year-and-a-half developing the plan. (The directorate has co-ordinated a similar "integrated approach" to wife assault prevention for the past four years.)

In addition to the new allocations to the 20 assault/rape crisis centres, by year two the five-year plan will include funding for sexual assault *care* centres in 22 hospitals. The latter will provide immediate emergency care to assaulted women. Currently there are only three such emergency care centres funded by the Ministry of Health.

Health counselling services and training for health care professionals will also receive funds, says the Ontario Women's Directorate. And communities in the province will be helped to "develop networks and local strategies to co-ordinate activities and services related to sexual assault."

The plan recognizes that "the justice system plays a critical role in addressing issues of violence against women," according to the Solicitor General and the Women's Directorate. Police, crown attorneys and correctional services staffs will be trained with $2.4 million of the new funds over the five years. That training will be geared to assisting victims and witness during the court process.

The last component of the plan aims to raise awareness and change attitudes towards sexual assault, attitudes which still often include not wanting to "get involved," and placing the onus on the victim rather than the perpetrator, say many therapists and sexual assault centre workers.

Public education and prevention will begin with developing a sexual assault education package for the school system, says the Ministry of the Solicitor General. Community organizations can apply for some of the $200,000 in grant money for public awareness projects. Local community forums with the police, and the development of public education materials will also help sensitize local citizens to the problem and will help dispel the myths that perpetuate sexual assault, the ministry believes.

Photo: Jeunesses Youth Juventudes

"Women have a right to feel secure on the street, in the workplace and in their own homes."

Ukrainians seek help from Canadians to uncover their past

(Canadian Scene) — Among the party accompanying Prime Minister Mulroney on his recent trip to the USSR was Andrew Gregorovich, head of technical services for University of Toronto's Scarborough College Library. A member of the Centre for Russian and East European Studies and president of the Canadian Multilingual Press Federation, Gregorovich has visited the USSR five times and offers comments on the changes he noted on his recent visit:

"Due to *glasnost* and the absence of any information about Ukrainians abroad during the past half-century, there has been a great surge of interest in the Soviet Republic in Ukrainian Canadian history. The forthcoming centennial in 1991 of Ukrainians in Canada has focused much Soviet interest on Canada's one million Ukrainian Canadians. Anatoly Mikhailenko, the dynamic editor of *Ukraine* magazine (their equivalent of *Maclean's)* is planning major articles on Canada's Ukrainian communities. An opera, a feature movie and television documentary specials on Ukrainian Canadians are all in preparation for 1991."

Gregorovich says that because of long and tight censorship, *Ukraine's* researchers and editors have been obtaining information and material from Canada about their artists and leaders. For example, the poetry of Vasyl Stus, who died in Siberia and who was reburied in Kiev only a few days before the Prime Minister's visit, has been smuggled to the West and published here. This was the only source of his work that Kiev could find when this non-person was rehabilitated as a symbol of Soviet *gulag* repression.

On a visit to Kiev University, Gregorovich found university officials very interested in establishing exchanges of scholars, students and books with the University of Toronto. Because the University of Toronto Press is a major academic publisher in the Western world of books on Ukraine and Ukrainian Canadians, including the authoritative four-volume *Encyclopedia of Ukraine,* it has a very wide and respected reputation in the Ukrainian SSR.

In Kiev, Prime Minister Mulroney announced that a Canadian consulate would be established soon in Kiev. A committee is now planning the twinning of the cities of Toronto and Kiev for early 1990. Kiev, the capital of Ukraine, with 2.6 million people is similar to Toronto in size and character. Also, the city of Toronto has almost 100,000 Ukrainian Canadians. This twinning arrangement would contribute much toward a greater understanding between Canada and Ukraine and would build a bridge that would help to fill the huge gaps in the cultural and political history of Ukraine, Gregorovich believes.

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BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn

A most interesting idea

The Christian Farmers' Federation of Ontario has some interesting things to say about the proposed Goods and Services Tax.

Policy director Elbert van Donkersgoed, speaking to a meeting of farmers in Drayton, Ont., last month, said he likes the approach of taxing consumption.

We are putting tremendous pressure on our environment, he said, so it's a good thing that those who consume the most, who exert the greatest amount of pressure on the environment, pay the most taxes.

An interesting idea. And flowing from that same idea, van Donkersgoed said he's not as concerned as some critics that the federal government might begin jacking up the GST once it's in place. But if the government is going to collect extra revenues, then high priority should go towards reducing the deficit, he added.

The Christian Farmers' Federation of Ontario has dared to be different in another aspect of the GST. It doesn't mind if the tax is extended to include food.

Canadians have a plentiful supply of inexpensive food — so there is no reason to give food a special tax break, van Donkersgoed said.

On the other hand, there is good reason to show compassion to the less fortunate members of our society, those for whom a tax on food — indeed, a tax on any of life's necessities — represents a heavy burden. The GST makes provision for these low-income Canadians. If the tax is extended to food, there will be more revenue — and more opportunity to offer relief to the poor among us. The rich can certainly afford a tax on food because, as a percentage of their income, they spend less on food than the citizens of most countries around the world.

In one pocket, out the other

This is not all pure altruism on behalf of farmers.

If food is included in the tax they will collect the tax when they sell their crops, milk, poultry and livestock. And like all other businesspeople, they would send that tax to Ottawa — after deducting the tax they have paid others for farming materials such as tractors, fertilizer and feed. The tax would flow into one pocket and out the other.

However, as the GST proposals stand today, farmers will pay the tax on things they purchase but won't charge it on the things they sell. They will have the right to register and file applications for rebates on the tax they pay for the items they need to run their farms. It's understandable that farmers are lobbying to escape paying the tax in the first place — of going through all the paperwork — on as many items as possible.

But this is precisely the patch-work of exemptions or special privileges and situations that the GST is intended to reform. It's one of the important reasons why the federal manufacturing sales tax doesn't work.

Being able to compete

Another point: there is more than altruism in urging that more taxes be raised to be applied to Canada's deficit. Academic studies indicate that Canadian farmers suffer from high interest rates, from a rising value of the Canadian dollar and from inflation. If the government reduces the deficit it reduces its demand for credit and therefore the pressure on interest rates. If interest rates can be lowered, Canada will become a less attractive place for international investors to park their money. And if they put less money into Canada the value of our dollar will decline. That will make exporting easier, and Canadian farmers earn more than half of their revenue from exports. And if inflation can be kept under control farmers will be able to keep their production costs down and remain more competitive in world markets.

Having said all that, the Christian Farmers' Federation of Ontario is not seeking any special privileges in the points it is making about the GST.

The main point the CFFO makes is that a tax on consumption is a good idea because it tends to reduce pressure on the environment. The second point is that food should be included, both because it's cheap for Canadians and because there's no good reason to grant the food industry a special break. The third point is that we need to demonstrate compassion for the less fortunate among us, not just with a break on the GST, but also in solid funding and support for a full range of social policies.

Congratulations to the CFFO for putting these ideas together and presenting them to the politicians and the farming community. And thanks to the farmers who put their dollars on the line to fund the CFFO so this kind of witness is possible.

Jim Romahn is farm editor of the Kitchener-Waterloo Record *and lives in Kitchener, Ont.*

Pressreview

Carl D. Tuyl

There he was, Canada's 24th Governor-General on the royal seat in the Senate chamber, a charming grin only half hidden behind the solemn look. The long-tailed morningcoat, whose fit betrayed the craftsmanship of an expensive tailor, had that faintly incongruous look, as if the wearer was about to change into more comfortable attire. It was a wonderful ceremonial occasion though. We can put on a show too, eh?

★★★★

Six Liberals are in the race for leadership of their party. Two first stringers, one reserve, and three for decoration. Fill in the names as desired.

★★★★

The Saskatoon *Star-Phoenix* gives us a good picture of financial development. In the '40s the Canadian government spent about $1 million every three hours. Our current government does it every 3½ minutes. For every billion Ottawa spends it must collect an average of $37.73 in taxes per person. Of course not everyone pays taxes. If you work and do pay taxes, a billion in federal spending costs you about $76. That's what it should cost, but a third of every tax dollar goes to service the monstrous federal debts. To cover that $1 billion plus accumulated interest, the average tax payer has to cough up $101. It also works in the reverse: Ottawa cuts a billion, you save a hundred. Since the Tories came to power the net public debt has increased to more than $350 billion from $200 billion in 1984-1985.

★★★★

The Canadian Chamber of Commerce, always a critical lot, recommended that the government's spending be cut by $20 billion, and as one might expect they said it should be done by discontinuing the universality of our social programs. Finance Minister Wilson has finally found the formula which will make the GST popular. He says he needs it to maintain our social programs. That will do it!

★★★★

Statistics Canada reported that the cost of a "basket" of consumer items bought by the average family had gone down in December for the first time in seven years. Don't hold your breath for significantly lower interest rates. Bank of Canada governor, John Crow, is a careful man. Very cautiously he lowered the interest rates just a few points, and he had to spend $3 billion to prop up the Canadian dollar which seemed headed for the bottom. The interest rates are now about where they were in the fall of 1984 when Monsieur took office and declared that the rates were too high and must be lowered.

★★★★

Here is a classical case of politics making strange bedfellows: the Liberals, the NDP, the Alberta-based Reform party, not to mention the righter-than-right National Citizens Coalition (if they were more right they would fall victim to what Columbus' sailors feared and fall off the planet) all have locked arms in their opposition to the GST.

★★★★

The Saskatoon *Star-Phoenix* will get this year's "Let-Them-Have-It" award in the category Ontario-Quebec bashing. The level of interest in the Meech Lake accord expressed on the editorial pages of that paper would not rise above sea level. The fierceness of the anti-East sentiment in that paper hit me like a truckload of gravel.

★★★★

Western Europe is cleaning up after a killer storm on Thursday, January 25. The violent storm spawned winds of up to 175 kilometres an hour. It tore a hole in the roof of Parliament in London, toppled a nuclear plant chimney in France and smashed Dutch greenhouses worth $35 million Cdn.

★★★★

Since the Berlin Wall was breached so rapidly and emotionally, European businesspeople have been scanning the Eastern horizon for opportunities. Volkswagen is already hard at work in East Germany where very few lucky people now drive a Trabant. Recently a Trabant held up traffic at a stoplight. Upon examination it showed that the car was stuck on a piece of chewing gum.

★★★★

With oranges, liverwurst and salted fish, political uncertainty has also come to recently liberated Romania. The rulers of the National Salvation Front are reputed to be "new-and-improved-communists": the old stuff in a new package. Students rallied against them, but the government staged a contra-rally of support. The Romanian political situation offers a visible example of the confusion and instability in Eastern and Central Europe.

★★★★

And for those who are good with numbers and have a bit of mathematical imagination we record here that President Bush submitted his budget to the American Congress to the tune of $1.23 trillion. I have no idea how much that is. I gave up counting after 563.421. What comes after that does not fit into my brain. It took 1,500 pages to get the budget in print.

★★★★

Cuba lives and depends on shipments that come from Russia with or without love. Lately there have been long intervals between shipments, and the Cuban government has tightened the rationing of bread and raised the prices of eggs. The Soviets are still doing P.R. work on the army intervention in Azerbaijan. U.S. Vice President Quayle is doing the same in the Latin American nations that will have him. He is trying to pretty-up the Panamanian invasion.

★★★★

Japan is now the third nation to have sent a spacecraft to the moon. Johnnie Carson said, "They saw an American flag there and decided to go and buy the property."

★★★★

There's got to be something wrong in Italy. We haven't heard of any cabinet crisis there in how long? Glad you asked; Mr. Giullio Andreotti's government is already six months old. Ancient by Italian standards!

★★★★

The *Financial Times* of London, a sort of English stiff-upper-lip equivalent of the *Wall Street Journal*, found this graffito (singular of "graffiti") outside a travel agency: "Beggars can't be cruisers."

★★★★

And here is important news for bandwagon jumpers. A group of Italians has started an international "Slow Food Movement." It is a crusade against what it calls "hamburger imperialism." The movement says that eating on the run adds to our already stressful lives. I must add though, for overly enthusiastic deacons of the Christian Reformed Church, that the movement is not yet on the list of the agencies approved by their synod for one or more collections.

★★★★

Groundhog Day is this week. Any groundhog who leaves his or her lair for even a few moments must suffer from very severe intellectual deprivation. We have more snow here than Hong Kong millionaires have money. Snow, snow, snow. A nuisance; but when I look again, what a beautiful nuisance.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorials

The joy and risk of not belabouring a point

How limited a tool of communication one simple editorial is. How weak an instrument it is to make clear what a person really means. Responses to my Dec. 22 editorial on the Montreal massacre (see letters to the editor Jan. 19) have keenly driven home that point.

What I often do in my editorials is merely throw a spotlight on an issue. A spotlight lights up only one side of a building and leaves more hidden than it reveals. I learned to do that some years ago, after a member of our editorial advisory committee reminded me that Dutch columnist Hendrik Algra used to write very effective editorials by highlighting an issue from only one angle.

My advisor had apparently noticed that I used to be too elaborate and overly careful as I walked all around an issue with my spotlight. What happened as I did this was that the spotlight became a floodlight. I covered all the angles and I also covered my rear-end, so to speak. The negative result of this approach was that I left little for the reader to think about. The work had been done, and the point that needed to be made to arouse people had been sacrificed to the "yes, but, of course, let me not fail to also mention this" approach.

Using such an approach may be safer, but it often puts people's minds *and* hearts to sleep. In a real sense, it also hinders the flow of letters to the editor, and that is a plight that most editors fear more than being wrong or being misunderstood.

Of course, the more strongly you believe in something, the less frantic you are about justifying it. I am always amazed at how calm and secure Jesus is when he makes very simple points that are open to misunderstanding — "let the dead bury their own dead .... Do not throw your pearls to pigs .... If someone wants to sue you and take your tunic, let him have your cloak as well .... If you have faith as small as a mustard seed, you can say to this mountain, 'move from here to there,' and it will move." Jesus is not worried about the critics who can rip these sayings apart. He believes what he says, and he says what he believes.

Limited "spotlight" type of editorials must, of course, be able to stand on their own feet. They should contain all the ingredients necessary for a reader to be able to understand the main point. But spotlighting also places a burden on the reader. He or she must not read into the editorial what is not there.

The question I ask myself as I read some of the responses to my Montreal editorial is, did I not make my point clear, or have people read into what I said? You be the judge, if you still have access to the December 22 issue, that is.

BW

Warnings on tobacco products an insult or a favour?

When you think about it for a few minutes, in the light of Psalm 8, let's say, (God made us ruler over the works of his hands) there is something very strange about a proposal by Ottawa requiring the tobacco industry to put bold warning labels on packages containing cigarettes or fine-cut tobacco. The dignity and responsibility one associates with being a ruler flies out the window with this constant reminder to producers and consumers alike that they are either slaves or fools or both.

To a certain extent the proposed legislation reminds me of how God deals with us as creatures. God, too, places warnings all around us in the form of scripture, moral standards and consequences to wrong actions. He knows that we are weak. Apparently the government knows it too.

God does not prevent us from disregarding the warnings. In fact, he allows us to harm or even destroy ourselves. In the same way, the government has not banned tobacco nor will it jail people for continuing to smoke. People will have the freedom to continue to fill up their lungs with cancer-causing fumes, except in certain public places. And people will continue to use that freedom, no matter how large the wording of the message stating that smoking is addictive (puff), can harm non-smokers (puff, puff) and is *the major cause* of lung cancer, *a major cause* of heart disease and *a cause* of strokes (huff, puff, huff, puff).

A boosted conscience

In all likelihood, the explicit warning will have some positive effect. The executive director of the Toronto-based Non-Smokers Rights Association may well be right when he was quoted as saying that "when these warnings jump off the package, smokers will be less inclined to leave them sitting on their desk or their coffee table." It is, after all, a little embarrassing to have to explain to others why these warnings do not apply to you.

The reason why most of us are fairly comfortable with our failures is that we are able to forget about them or minimize their importance. They grow on you, too; become part of the furniture. The voice of our consciences, rather gentle to start with, can be drowned out or silenced for great lengths of time. But now, when it comes to smoking at least, our consciences are getting a strong boost from Health Minister Perrin Beatty. Every time we reach for that pack of smokes, a printed "parent" tells us that we should not do it.

No wonder the tobacco industry is upset. It has to fork out at least $15 million to redesign its packages with the intention of slowing down sales. It's a weird situation. But then, nothing makes much sense in a world that is willing to harm itself for short-term pleasures.

Spoiling the fun

Now that the federal government has led the way to strengthening the voice of conscience, how about expanding on the concept? What would you say if every time we stepped into our cars, they flashed a sign asking us if it wouldn't be better to walk or bike the distance, and did we know that the exhaust fumes will increase the size of the hole in the ozone layer, and was it right to go for air conditioning, thereby increasing the consumption of non-renewable energy?

Or how about having banks spell out for would-be bank robbers on door and wall posters the usual jail terms for first, second and third offenses. Such posters could further warn against stress levels experienced when hiding from the police and explain the difficulties of explaining sudden wealth to family and friends. It does take the fun out of robbing a bank, though.

Perhaps there would be less fornicating too if, every time you uncovered the nakedness of the other person, you would find yourself staring at warning labels tattoed on the flesh, reminding you that fornication can lead to unwanted pregnancies and hefty weekly payments, can spread AIDS and other genital diseases and makes marital fidelity extremely unlikely in the future." Talk about taking the fun out of something!

(continued on page 5)

Longer Letter

Canada can no longer live in an economic vacuum

Re: "Christian farmers group offers GST cautious support" (Jan. 12).

Federation president Jack Vanderkooy wants the rules simplified for farmers, even though he feels the tax has merit. We agree it should be simplified, not just for farmers but for all industry. And of course, farmers should feel it has merit, mainly because a large part of it is due to the billions of dollars in subsidies paid to farmers across this country over the years.

Mr. Vanderkooy further feels that food should be taxed and that farmers should be exempt. I'm not sure I understand him on this. Farmers are already exempt from paying many of the taxes that other food industry companies pay, so why should they be exempt in this particular case once again? For instance, farmers want municipal taxes refunded by the provincial government after having paid them to the municipality. They further want to set up roadside stands or fruit markets without commercial licences or paying commercial realty taxes, let alone being zoned as commercial property.

At minimum Vanderkooy wants federal and provincial taxes combined. This makes a lot of sense, and we heartily concur. However, we're not optimistic this will happen.

According to the CFFO food in Canada is cheap and therefore should be taxed. This is true in a sense. However, Canada has a system of marketing boards for milk, butter, eggs, chickens, and turkeys; or more to the point, legalized price fixing, better known as supply management, being not much different than so called collective bargaining practised by labour unions. These marketing boards are run and controlled by farmers for farmers.

If this were the practice in the retail food industry the participants would find themselves in jail in short order. I would therefore ask the CFFO if they feel marketing boards and tax avoidance on this grand scale is something of which a Christian should be part.

Farmers should keep in mind that free trade will inevitably cause the demise of marketing boards and all it's protectionistic programs. Canada can no longer live in an economic vacuum where it protects some in a particular industry and neglects the other parts of that industry, such as processors, packers, distributors, and retailers. The days of local trading are coming to an end and farmers had better realize that we now live in a world economic community.

Farmers should not despair at this; look what happened to the independent grocers. They didn't have protection from so-called undue competition by the corporate chain stores, and as a result the small independent grocer disappeared. However, these were replaced by a new breed of independent supermarket operators who not only took on the corporate chains, but won, and currently hold over 50 per cent of the market.

The small, inefficient family farm will also disappear, to be replaced by better, more efficient farmers who will pay their fair share of taxes and prosper as a result, and bring back an old-fashioned practice in Canada called "free enterprise."

Gerry Prins, President
Distribution Canada Inc./
Ontario Food Alliance Inc.

P.S. Distribution Canada Inc. and Ontario Food Alliance are a national and provincial independent supermarket buying group or co-operative, consisting of 28 groups across Canada for a total of 1,400 stores with retail sales in excess of $1.6 billion per annum.

The height of folly

Something tells me that the federal government would be going further than God wanted it to go if it resorted to such explicit warnings. In fact, there is something ridiculously wrong with a society when a government needs to spell out for its citizens in black on white or white on black, taking up 20 per cent of the surface area at the top of the package, that using this product is hazardous. Such action might be more understandable if the product could cause negative side effects while having a positive main purpose. But how can this be said of inhaling smoke, an action that normally requires the wearing of a mask or a call to the fire department?

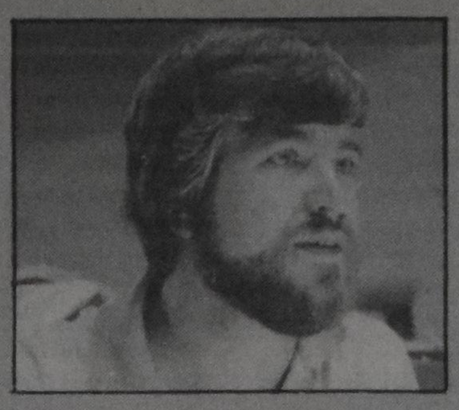
According to 19th century philosopher Herbert Spencer, "The ultimate result of shielding men from the effects of folly, is to fill the world with fools." Is that an argument for or against adding warnings to cigarette packages? Was he talking about alerting people or letting them face the music? Perhaps he would like hospitals to stop treating smokers for lung cancer and heart disease?

What do you think of a society that needs to be reminded with blatant messages that harming yourself or others is harmful, and that creating physical, emotional and mental stress is highly stressful? What do you think of Christians standing outside a church building, pulling out a pack with the accusation of slave and folly written on it and lighting up? Did the preacher perhaps deliver a sermon on Psalm 66:13: "I will come to your temple with burnt offerings"? Or are they comforted by the thought that Jesus died for smokers?

No wonder Robert Burns wrote:

But human beings are such fools,
For all their colleges and schools,
That when no real ills perplex them,
They make enough themselves to vex them. **BW**

JUST A MOMENT/HERMAN PRAAMSMA



"Roll up that map of Europe; it will not be needed these 10 years."
(William Pitt, English Prime Minister, 1759-1806, on hearing of the Battle of Austerlitz)

Some events seem to shake the world. When in 1805 Napoleon soundly defeated the combined armies of Austria and Russia at Austerlitz, many people were convinced that their world would never look quite the same again. France seemed invincible, England isolated. Prime Minister William Pitt of Britain shook his head, sighed and said in effect, "France is undisputed master in Europe, no sense in even keeping the old maps anymore, for the old boundaries don't mean anything." Yet in only 10 short years Napoleon had met his Waterloo and was shipped off to St. Helena where he died in exile. The spirit of the French Revolution would continue to battle with the Spirit of God, but the Revolution was over.

Some events seem to shake the world. When in 1945 the Allied armies entered Berlin and wrote the last chapter in the history of the Third Reich, many believed that the end of the Second World War (only a continuation of the First, according to some) ushered in a new situation for the world in general and for Europe in particular. Communism was firmly entrenched in Central and Eastern Europe and would be a continual threat to the rest of the world. Yet today, 45 years afterwards, communism has met its Waterloo and its dictators have been sent packing. The spirit of communism may live on in a number of forms but its force seems to have been spent.

Some events seem to shake the world. What will the next 10 years or the next century bring? Sometimes we tend to forget that it is God who holds all the power and the powerful ones in his hands, and that all the waves and currents of human history are but ripples in the vast expanse of his design. What we have witnessed in our life-time should confirm us again in our confession; it should bring the prayer to our lips:

Lord, teach me utter confidence in you alone;
Let me not be intimidated by empires and armaments,
by megatons and divisions, by secret police or power blocks,
by NATO or WARSAW pacts;
Lord, open my eyes to see your coming Kingdom
which has already started its gracious reign
in the hearts of those who are downtrodden and exiled on earth,
in the hearts of the poor and the persecuted
who lift up those hearts unto you in utter dependence.
Lord, give me trust and love to witness to
a Kingdom that will be here long after all empires have turned to dust;
a Kingdom that the Father has given to you and all those
who love you with a child-like faith.
World without end. Amen.

Herman Praamsma is associate pastor of Rehoboth Fellowship Christian Reformed Church of Toronto and is currently an intern at the Ontario Correctional Institute in Brampton.

Skeptical about reader's skepticism about Calvinism

I would like to make two observations about Engert Kolkman's "A skeptical look at Calvinism" (Jan. 5, 1990).

First of all, Mr. Kolkman, I was really impressed by your logic. By all means, let's stop referring to ourselves as Calvinists because "Calvin was idolized by such people, and they ended up being racist, sexist, dogmatists and Calvinists .... Many of his followers have twisted his teachings into a cruel 'ism.'" Of course, we must and will be consistent. If we ever hear any factual accounts of "idolizers" of Christ being cruel, racist, sexist, dogmatist and Christian, we'll drop the name "Christian," too. Right, Mr. Kolkman?

Second, I suggest your headline writer obtain a good dictionary. A skeptic is a person with a critical or doubting attitude. To promote the denigration of any religious group or name on the basis of one anecdote, no matter how vividly retained by the author, is not healthy skepticism, but fits the dictionary's definition of prejudice. The fact that such prejudice is practised by Christians against Christianity or by Calvinists against Calvinism does not elevate it to skepticism: it merely makes it masochistic prejudice.

Gary Duthler
Edmonton, Alta.

More letters on page 6.

BEYOND BELIEF

THAT GUY MAKES A GREAT LIVING TELLING STORIES ABOUT ALL THE BAD STUFF HE DID BEFORE HIS CONVERSION.
THE WRONG I DID WAS TIMID AND BORING. I WASTED MY SHOT AT WICKEDNESS.
OH TO HAVE BEEN MORE FLAMBOYANT IN MY DEPRAVITY.

Letters

Re: Scientists discuss ethics of organ transplant

Bravo to Robert VanderVennen, who so dynamically made your readers responsible for the choice of "to donate or not to donate!" I do not agree with the "selling" of kidneys; no monetary value can be attached to the Gift of Life.

As a health care worker in London, Ont., I have seen all four aspects of human life as related to transplants:

1. A newborn baby born "brain dead" with only "brainstem activity." When "Baby Male G" was picked up and cuddled, he cried as teardrops and sobs developed. His liver, heart, kidneys, lungs and eyes were donated at the early age of 1½ years old, never having known the love of a home and family, except the nursing staff "mothers" at the "dehumanizing" institutions we call hospitals.

2. A seven-year-old girl from the East coast: C.H. was desperately in need of a liver; she got one and has had some problems since, but the Gift of Life lives on.

3. Recently, a mid-40s male with a subdural hemorrhage died: his kidneys were retrieved and his eyes as well. The Gift of Life will go on.

4. At present, one of my co-workers works for Transplant Canada after having received a liver; she was unwell at an early age, but now the Gift lives!

The major adult transplant centre in Canada perhaps is University Hospital, London, Ont. Children are looked after at the Children's Hospital of Southwest Ontario. Miracles happen every day!

The death of a family member remains an emotional tug of war when we are faced with the question of organ donation. Please pray you make the right choice.

Marina P. de Dreu
Mt. Elgin, Ont.

Respect others' service to God

Re: Not dancing in God's honour; reply by John Vanderheide (Dec. 22, '89) to the Nov. 24 feature on dancer John Vandervelde.

I am appalled by the cynical and unloving remarks by Mr. Vanderheide. This kind of attitude of God's children must greatly pain our Father in Heaven as well as fellow believers.

Obviously, Mr. Vanderheide is not a dance or ballet lover. Most of us don't fully appreciate the meaning, beauty and depth of ballet, and that is our loss.

If Mr. Vanderheide would have read the article carefully, he would have realized that it would have been far more lucrative for Mr. VanderVelde and his family to have stayed with the engineering job. However, with the encouragement of his wife, he chose to follow the Lord's will. Mr. Vandervelde is, in a special way, serving his Lord; not only through dance but through prayer and in sharing his faith with others.

Let us all be more obedient to our Lord's calling and serve him wherever he wants us, and not be critical of the method of outreach of others we do not fully comprehend.

Hilda Jansma
Saskatoon, Sask.

PROPERTY ASSESSMENT

and your 1990 Municipal and School Taxes

Regional Assessment Offices located throughout Ontario are responsible for assessing all real property for the purposes of municipal and school taxation.

Assessment Rolls are prepared and delivered to municipalities which use them to set mill rates and calculate property tax bills. The amount of property tax you will pay on your home or business in 1990 is determined by multiplying the assessed value of your property by the mill rate.

If you want to learn more about your property assessment, the Regional Assessment Office invites you to attend its Open House Session.

Open House Sessions

Open Houses are held in every municipality at convenient times and locations to provide you with the opportunity to discuss your assessment with the staff of the Regional Office.

An assessor will be pleased to explain the basis of your property assessment and is authorized to amend any inaccurate information prior to the delivery of the Assessment Roll to your municipality.

If you have any questions, but are unable to attend the Open House, please contact your Regional Assessment Office at the address or telephone number shown below.

Notice of Property Valuation

Property owners and tenants will receive a Notice of Property Valuation if information relating to their property assessment was changed during the past year, if the assessment was appealed last year, or if there has been a general reassessment in the municipality. If you receive a Notice of Property Valuation, it may reflect changes you have requested in your school support designation, in the amount of your assessed value, or other recorded information on last year's Notice.

Appeal Procedure

If, after attending your local Open House, you are still dissatisfied with your assessment, you have the right to appeal it to the Assessment Review Board. This Board is responsible for determining whether the assessment under appeal is fair and equitable with the assessments of similar properties in the vicinity. The Assessment Review Board is more informal and relaxed than a regular court of law.

Appeal Deadline

The final date for appealing your assessment is March 20, 1990.

If you wish to appeal your assessment, you can use the form provided on the back of your Notice of Property Valuation, write a letter, or use a Notice of Appeal form. You need to include your property address, roll number, and the reason for the appeal. Your appeal must be filed on or before March 20, 1990.

To assist you, Notice of Appeal forms and the address of the Regional Registrar of the Assessment Review Board are available at Open Houses, your Regional Assessment Office, or your municipal office.

Schedule of Open Houses

Mon. Feb. 5 to Thu. Feb. 8, 9 a.m. to 8 p.m., Fri. Feb. 9, 9 a.m. to 4 p.m., Mon. Feb. 12 to Thu. Feb. 15, 9 a.m. to 8 p.m., Fri. Feb. 16, 9 a.m. to 4 p.m.

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Ministry of Revenue
Ontario

Churches should be places of healing

The article "The Family in the '90s" (Jan. 19) was very interesting and got close to dealing with broken family situations. I have been an *unwilling* single parent for many years and have studied the causes of family break-up. I am pleased you are challenging the churches to become "real communities ... through which individual and group healing can take place."

A Christian singles group, consisting of members of various churches in the Newmarket [Ontario] community, meets twice weekly in the Presbyterian church. There is considerable healing in the group. Your paper would do well to publicize meetings such as this. The group consists of widows and widowers, never marrieds, singles and single parents.

I also liked the article "Why do women get abortions" by Kathy Shantz. In my first year of teaching, a male high school student stayed after school to discuss his problem with me, i.e., "My girlfriend is pregnant." I discovered that both his and her parents would look after the baby.

I left him assuming that would happen. Next year I found out from another teacher that they had married and were already separating. Was marriage the answer? Why did they marry? What was the advice given by the parents and the church?

Doug MacMurchy
Keswick, Ont.

See page 14 for Q & A

Cinema summaries

Marian Van Til

Driving Miss Daisy

Rated PG
Stars Jessica Tandy, Morgan Freeman, Dan Aykroyd, Esther Rolle
Directed by Bruce Beresford; written/adapted by Alfred Uhry, from his play

Sometimes the simple things are the most engaging. That's so with *Driving Miss Daisy*. There are no car chases, shootings, firebombings or other "action," yet the film doesn't suffer from lack of adventure. It revolves around two characters: an elderly Southern (U.S.) Jewish woman and her black chauffeur. A third character, the woman's son, has an important but less central role; the minor roles of the woman's housekeeper and the son's wife complete the cast.

This is a character study perfectly adapted from Alfred Uhry's Pulitzer Prize-winning play, by the playwright himself. It suffers from none of the plagues that so often befall "closed action" stage dramas when they are adapted to film, a very different medium.

We first look in on the life of Daisy Werthan (Jessica Tandy) in 1948 when she is 72 years old and we follow her for 20 years through the dawn of the civil rights movement. Daisy had grown up in poverty but had risen from it, a feisty, independent woman who, with her long-dead husband, had amassed a fortune in the textile industry in the cotton-growing South.

When we meet Daisy, her only son Boolie (Dan Aykroyd) is running the business and she now lives in a huge house alone — but for the day-time company of her black housekeeper (Esther Rolle). When Daisy backs her car into a ditch, Boolie tries to convince her its time to quit driving and hire a chauffeur.

Together in adversity

Daisy balks at that; with her independence gone she must face the reality of old age. Thus she is initially none too kind to the man (Morgan Freeman) Boolie hires to drive her. But Hoke Colburn is resilient and optimistic — in pre-civil rights Georgia he *had* to be, lest he become hopelessly bitter and perhaps lose his dignity in the process.

Over two decades, Daisy and Hoke, despite the then significant social and racial gap between them, grow together towards one illuminating moment when Daisy realizes that Hoke has become her best friend, her one true and reliable confidant. It is a throat-catchingly poignant moment (despite the fact that we have seen it coming).

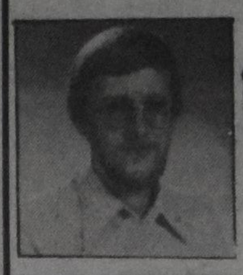
There is not a little irony in their situation, made more savoury by the fact that the no-nonsense Daisy doesn't see it herself — sometimes actively refuses to see it: there are moments when this rich Jewish woman and humble black man are particularly bound together by virtue of the fact that both of them know what oppression is. And though not an overt bigot, this Jewish woman who is socially restricted and even despised by the WASP establishment, exerts her own social restrictions and subtle prejudices on Hoke without being aware of them. (The film gently nudges us toward uncovering our own hidden prejudices.)

Even after 20 years Daisy cannot bring herself to invite Hoke to a dinner at which Martin Luther King Jr. is to speak, though she has an extra ticket. So she sits next to an empty chair and Hoke listens to King's speech on the car radio and we grieve for both of them.

One would be remiss not to mention the extraordinary acting in this character study. Tandy and Freeman, stage actors for years and more recently active in films, each bring exactly the right nuances to their roles. Freeman has the more difficult part and he executes it flawlessly. Comedian Dan Aykroyd does a very respectable job as well in this rare dramatic role.

Driving Miss Daisy is no Hollywood throwaway. It is one of those too-rare films which, while very basic, captures the complexity of human life and relationships, striking a profound chord with its audience in the process.

Encyclopedia of the future



MEDIA SCAN

Henry Knoop

Innovations in educational technology never cease to amaze me.

Recently I attended a workshop in which a new multimedia encyclopedia was demonstrated. The equivalent of a 20-30 volume set of encyclopedias has been put onto one compact disk (with room to spare!). Hook the CD player up to your computer (with a few technical adjustments) and — presto! — the operator has access to a wealth of information presented in an innovative format.

You can work your way through a speedy "search" to quickly call up the desired topic on the screen. As you read through the article, you have at your disposal an instant dictionary to tell you the meanings of words you don't know. You also have immediate cross-reference capabilities, giving you all the other articles related to your topic. If you want to have a written copy of all or part of the article, you transfer the information to your computer disk from which it can be printed. (Of course you can also edit it in the process.)

But what about pictures? you ask. Of course. If the article has pictures with it, all you do is press a key and the picture appears on the screen. In addition, some articles feature an animation sequence to illustrate, for example, how something would work. The one I saw showed how X-rays reveal the bone structure in a human hand. Fascinating stuff!

Truly audio-visual

But there's more. The program even features audio entries. Famous speeches by John F. Kennedy or Martin Luther King Jr., for example, are not only described in writing, they have also been recorded for instant playback with the article. An article on birds or other animals include audio components which let you hear what they sound like. The encyclopedia even gives you a taste of the music of great musicians.

I don't know about you, but this is a far cry from the old, red *Book of Knowledge* I used as a kid. And yet, I can still remember the excitement we kids felt when those books arrived at our home. We spent hours paging through them those first few weeks, and used them constantly, for years afterwards. The wealth of information we had at our disposal then amazed me in much the same way I was amazed at seeing the capabilities of this recent multimedia encyclopedia. Ah, but times change.

I suppose many parents of school-aged children will soon begin to feel the pressure of purchasing such an encyclopedia for their home. It's quite an investment. The CD encyclopedia program itself runs somewhere in the neighbourhood of $1,000 (which is cheaper than a printed set), but you also need the hardware. You need a good quality CD player, a computer, and a printer — and they're not cheap.

Encyclopedias in general are a necessity for school-aged children. They are an invaluable resource not only for doing school projects and assignments, but also for increasing general knowledge. They are a handy reference for answering the myriad questions that come from developing minds.

There are alternatives to consider, however, if the cost of purchasing an encyclopedia set is too high to suit your present finances. Our family was offered the use of a set from a couple whose own children had graduated from high school. Rather than keep an unused set on their bookshelves, or sell them at a fraction of their worth, they decided to loan them to us. It is also possible for a couple of families who live close to each other to purchase one set for common use. In addition, I have come across some pretty good bargains in encyclopedias at garage and yard sales.

The new multimedia encyclopedia has not been around long enough to encourage bargain hunters. Its affordability is something each family will have to decide. Its educational value, however, is significant. It has a different kind of portability than a printed volume, and its other features more than compensate for any drawbacks.

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

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Church

Marian Van Til, page editor

International Year of the Bible begun; initiated by marathon of continuous reading

JERUSALEM, Israel (EP) — At midnight January 1 on the Mount of Olives, the International Year of Bible Reading was officially begun by the reading of the first words of the book of Genesis.

The marathon of continuous Bible reading which followed continued for more than 80 hours on the Mount, an area that has special significance to three world religions. The marathon is part of an attempt to focus attention on the Bible and encourage people worldwide to read it.

"The site chosen on its western slopes overlooks a breathtakingly beautiful sweeping panorama of the Old City and West Jerusalem," wrote Thomas Steele who reported on the event for Financial Broadcasting Network. "There were no security problems and special precautions were not necessary."

Reading around the clock, the marathon was completed January 3 at 3:30 p.m. Some 35 people took part in the reading, including local participants from the Jewish, Christian, and Arab communities. Most of the reading was done in English but some chose to read in Hebrew, German, Dutch, French, and other languages.

The scripture marathon "is a centuries-old practice fundamental to Judaism and participated in by our Lord," said Dr. John Hash, who helped provide the impetus for the marathon and the 1990 International Year of the Bible. "The year-long reading through the scriptures in Jewish synagogues is called 'the Haftorah,' and concludes this year on the evening of October 11. However, the reading of Genesis 1 begins immediately and launches the next year's Haftorah. A joyous festival called 'Simhath Torah' celebrates the conclusion of the year-long public reading of the scriptures."

"This is one of the most meaningful experiences of my life," said the Rev. Norris Sydnor, pastor of Riverside Baptist Church in Fort Washington, Maryland. Sydnor was the former special assistant to both President Ford and President Reagan. "I've met with heads of governments, and high government officials many times, but nothing compares to the experience of meeting God in the pages of the Bible in this unique and special place."

Dr. Jerry Wiles of Southern Baptist College who directed the marathon, said that he believes "the Bible reading marathon on the Mount of Olives in Jerusalem with its international exposure will challenge many around the world to personally read through the Bible during the year."

Intervarsity president Hayner clarifies views on homosexuality

MADISON, Wis. (EP) — Responding to various media reports that Stephen Hayner had said he believes God permits homosexual relationships in certain circumstances, the InterVarsity Christian Fellowship (IVCF) president has insisted that he did not mean to imply that God approves of homosexuality.

In an address to about 20 IVCF students at Yale University, Hayner said that God "seems to allow" committed homosexual relationships "permissively, even though it is not a part of his ongoing perfect plan."

In his clarification, Hayner said that by saying God may "permit" homosexual relationships in certain circumstances, he meant to convey the thought that God does not abandon homosexuals, and that God is patient with sinful people, regardless of the sin.

Hayner said that while there may be arguments about the meaning of the seven verses in the Bible which address homosexuality, a comprehensive biblical theology of human sexuality leaves no room for ambiguity. "One man and one woman is the paradigm," he said. "Anything other than that is a distortion of God's perfect plan."

A tragedy

Though he agrees that homosexuality is sinful behaviour, Hayner told *Christianity Today* that he looks at homosexuality as a tragedy. "I call it a tragedy because I believe that most homosexuals, particularly those who have come to Christ, have no idea how they got that way and really don't want to be that way."

Hayner added that within a Christian fellowship it should be just as appropriate for someone to seek counselling for a problem with homosexual lust as for heterosexual lust.

Hayner reaffirmed that homosexuality should "not be singled out as a sin greater than all others," and said he is "concerned about a strong homophobic element in the church that would exclude homosexuals from the same grace and love afforded to other sinners." He added, "God calls us to love people, regardless of their lifestyle. God doesn't write these people off. Neither should we."

Martinair Holland

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Billy Graham announces he will preach in Berlin

BERLIN, W. Germany (EP) — The Rev. Billy Graham announced last month that he will preach in Berlin March 10, where he hopes to use the new opportunities provided by the opening of the Berlin Wall to proclaim the gospel to the three million citizens in both parts of the once-divided city.

The 71-year-old Baptist preacher made the announcement at a meeting with evangelical leaders from East and West Germany, according to a report from the Information Service of the German Evangelical Alliance. He was accepting an invitation from the Evangelical Alliances in the Federal Republic of Germany and the German Democratic Republic.

Graham said that he hopes for a far-reaching co-operation between all Protestant circles. He emphasized that the purpose of the visit will be to preach the gospel, and he will be refraining from making any political statements.

Graham was visiting Berlin after having visited Pope John Paul II in Rome. Graham is well-known in Europe; he is regarded as the best-known Protestant preacher in the world. He has visited every country in Eastern Europe except Bulgaria and Albania. Between 1954 and 1976, Graham visited the divided country of East and West Germany seven times.

Mission church campaigns against alcholism

GRAND RAPIDS, Mich. (REC) — The problem of alcoholism has become a significant pastoral concern within the Dutch Reformed Mission Church in South Africa. They are waging the war with both humour and seriousness. Every month a cartoon of the life of Appie Tawweman appears in the church's magazine. Appie is an alcoholic, and his story is now in its 43rd instalment. The cartoon both tells of his struggle and gives short practical advice for the alcoholic and his or her spouse, family and friends.

The church also has an alcoholic's help group, known as CAB. In October CAB placed a two-page announcement in the magazine that pictured the problems of the alcoholic in a simple way. And in the Christmas issue of the magazine, CAB issued a call to the alcoholics to stay away from drink in the holidays. The Christmas and New Year celebrations are an ordeal for many families — a time of great temptation for alcoholics. CAB gave practical advice how to support alcoholics in their struggle during that time.

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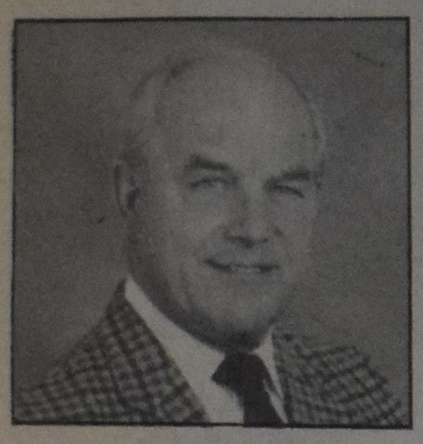
Church news can be found on page 19



Canadian Church Scene

Jacob Kuntz

Abortion, foodbanks, Meech Lake and taxes

Bill C-43

A special guest editorial by Cardinal Carter in the *Catholic Register* of December 2 (reprinted in the *Catholic New Times* of December 17) discusses the new abortion bill that was introduced in the House of Commons. Having outlined what is, in his opinion, good about this bill and what is not so good, the cardinal comes to the following not-altogether-negative conclusion:

Where do we go from here? [In] 1988 there were over 80,000 abortions in Canada. Will this law save even one baby? It could. If the medical profession takes its new responsibility seriously, if the attorney generals of our provinces apply the law as it is written, if our law officers, particularly our judges, enforce the prescriptions, we may save some lives. We will continue to hope and pray for a return to a civilized view of human reproduction and parental love and care.

For the Catholic community, there can be no turning back from our belief that all human life comes from the hand of God and must be respected at all stages of development. We must continue to assume our responsibility and to cry out against the attack on the most defenceless of all our brothers and sisters. We are pleased that we will have a law even one so imperfect; let us hope that that law may be sufficient to protect even those who cannot speak for themselves.

The President of the Canadian Conference of Catholic Bishops (The *Catholic Register*, Nov. 25, '89) reacted to the bill as follows (we quote only part of his statement):

The fact that legislation has been introduced in Parliament acknowledges that abortion is not only a private matter. It is also a question of public morality.

The rejection of the gestational approach implicitly recognizes the inherent dignity and value of the unborn child at all stages of development. This is a reassuring, positive step.

The specific provisions of the bill, however, are not consistent with these basic principles. Although the health standard applies at all stages of the pregnancy, it is so subjective and vague as to be practically meaningless.

The absence of any mechanism for confirming that the health standard has been met makes abortion almost a private matter. The effect risks being the totally unacceptable abortion on request.

The Canadian bishops, for their part, will continue to teach that abortion is morally wrong and encourage the Catholic community to work with others for full protection for unborn children.

Foodbanks in Canada

The *Anglican Journal* of January 1990 contained an editorial on foodbanks in Canada. Many readers will not be aware of the fact that, according to this editorial, one in every 65 Canadians depends on charitable food programs. Forty per cent of them are children!

The first food bank in Canada was set up in Edmonton in 1983. Six years later, 180 communities across the country have food banks or a similar organization. They distribute between 2.5 and 3 million pounds of food each month to 378,000 people, of whom 151,000 are children.

Faced with what they see as a worsening situation, with increasing dependence on food assistance, 60 food bank organizations from across Canada have formed the Canadian Association of Food Banks.

Deeply concerned about the way they have become entrenched in Canadian society, they have announced their intention to eliminate the need for their services.

Most food bank users — 75 per cent — are on welfare. Other users include the elderly and the disabled. Six per cent of users are working; some have two jobs. Misuse is low — about three per cent.

Of the 151,000 children receiving food assistance, 40,000 are younger than five. Children represent only 26 per cent of the population in Canada, but they represent 40 per cent of the total number of people receiving food assistance.

The food banks have also found that acute economic hardship is more widespread than statistics on Canadian poverty would indicate.

In this decade, it should become a priority for all of us to see that the need for food banks no longer exists.

Meech Lake

In the *Christian Week* of December 5, 1989, Dr. John Redekop (who teaches political science at the Wilfred Laurier University in Waterloo, Ont.) gives a helpful review of the history that has led up to the Meech Lake Accord. In a short paragraph at the end he also summarizes his own objections to the accord and explains why he hopes that it will be rejected. We quote that last part, for the information and instruction of our readers.

Why do I oppose it? In my view the Meech Lake Accord weakens the national government at a time when it needs to be strong to deal with internal and foreign, especially U.S.-related, problems. It recognizes Quebec as a distinct society, which is fine, but also gives it special legislative power which, in my view, is not fine.

I think it would weaken Canadian unity and, in fact, make separation by Quebec more likely than if Meech dies. It would promote the development of two Canadas — English-speaking and French-speaking.

Given Premier Bourassa's statement that Meech would have legitimized the nefarious anti-English sign law, we should perhaps fear that it might also be used against religious minorities as was the earlier Padlock Act.

Fortunately it looks as if Meech will die because of its many shortcomings, and then better proposals will surely be devised.

Comments on GST

The proposed Goods and Services Tax has caused a lot of furore in our land. Of course no one longs for new and higher taxes, so we could expect opposition to the proposal to raise nine per cent (which in the meantime has been changed to seven per cent). The Jan. 13 issue of *The War Cry* has a front-page article on the tax squeeze and calls Canadians to stop complaining and to be thankful for the good land in which we live.

If you want to stir the waters at the next party you attend tell them you think Finance Minister Michael Wilson's proposed GST is a super idea. That should throw some life into the party (it might just get you tossed out!)

No one wants to pay more tax than they have to. That's human nature. What should concern Christians is that grasping materialism that urges people to acquire money, property, things — to say nothing of the sad mass participation in today's gambling craze that has people wanting to get rich without working for it.

Most of us ordinary mortals don't know whether the GST will be good or bad for us. Every expert we listen to has a different opinion on the matter. But surely, oh surely, we ought to pause, reflect and thank God for the manifold blessings that are ours in this most favoured nation.

The United Church was officially opposed to the GST (that is: the nine per cent). "It is a regressive tax which should be scrapped," said one spokesperson (*Observer*, Dec. '89). However, the chairman of the financial committee of the House of Commons, Don Blenkarn, is also a member of the United Church. He rejected the church's brief arguments. It is interesting to listen to his comments:

The United Church of Canada isn't an economic agency. It is clear that the United Church brief was prepared by the Socialist Internationale (an international group of social-democratic parties like the NDP). It's exactly the same brief as Shirley Carr (the Canadian Labour Congress president) gave us, and that NDP front groups gave us.

It was all: tax the rich. I didn't see any effort by the United Church to say, "Let's tax church property," or "Let's tax manses." I've got to tell you that unless there's some major change in the church's attitude towards those who are capitalists, who are working to build businesses, and to build industry and to make the system a better system for everybody, then the church is going to wind up with a great fall-off of membership and support.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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Features

Christian organizations in the '90s

Harry Fernhout and Harry Kits

The following article is the fourth in a four-part series on the Christian community in the next decade. The series is being published in anticipation of the "Serving Christ in the Nineties" conference to be held Feb. 26-28, Muskoka Woods, Ont.

Reflecting God's reign (4)

"Life is religion." This characteristic Reformed catch-phrase embodies a call for active Christian involvement in all areas of life. Christian organizations have been a crucial channel for such cultural activity.

As we look back at the history of these organizations, and as we anticipate the '90s, five important issues call for attention.

Privileged status?

In the past three decades, aside from concerns for home and church, Reformed Christians have placed most of their organizational eggs in the baskets of labour and education. In these areas the strongest calls for Christian alternatives were issued. Individual participation in secular labour unions and public schools often received very strong negative judgments.

Other areas of social activity, such as politics, have tended to be more of a grey zone; the community has never quite made up its mind concerning its organized presence in this area. Meanwhile Reformed Christians have been remarkably silent about participation in other social areas. A Reformed Christian who is a successful manager of a secular corporation or a successful lawyer in a secular firm easily wins the community's respect. If the same person exerted influence in a secular labour union, would the response be quite different?

This poses a challenge for the '90s. Is our social vision broad enough? Is it right to single out two or three areas of cultural involvement as the acid test of what it means to be Reformed? Or should we expand our horizons?

Divergent strategies

In the early years Reformed Christian organizations were motivated by a need to take a stand antithetical to the surrounding secular culture. The call to transform life in the name of Christ was always accompanied by a critical, often judgmental stance toward Canadian society.

With greater familiarity and, dare we say, maturity, a diversification of organizational strategies has emerged. The area of politics provides a good example. Citizens for Public Justice (CPJ), the longest standing organization focused on politics, supports no political party but has contacts with all parties. It promotes a Reformed Christian approach to public life to specific political parties, to government agencies and to the courts.

In the last decade some important new strategies have emerged. The Christian Reformed Church's Committee for Contact with the Government (CCG) has gained a higher profile on social and political issues. Some leading individuals in the Reformed community have joined political parties which are largely secular in makeup and orientation. And most recently we have seen the formation of the Christian Heritage Party. It has strong roots in the Reformed community and preaches a stronger antithetical message than either CPJ or the individuals involved in politics.

This situation presents another challenge for the '90s. Can the Reformed community accept the fact that people who share the same principles may decide on differing strategies for action? Do we judge those who differ with us on strategy as having abandoned their principles? Or can we accept the idea that people who have the same long-range goals might pursue them in different ways?

Divergent views

In the early years, Reformed Christian organizations shared an antithetical stance toward Canadian society. Secular society was roundly condemned on the basis of the gospel's call to faithfulness. But the specifics of the gospel way of life in terms of specific policies and issues were not always defined very clearly.

Now Reformed organizations have gained considerable experience and have pushed forward in their understanding of social reality. But this has not led to agreement on what to say about specific social issues. In fact, sometimes there is much disagreement about what the problems are, let alone what the answers might be. Today even sister organizations like the Christian Farmers Federation of Ontario and the Christian Farmers Federation of Alberta, working from the same principles, can draw different conclusions about the free trade issue.

The Ontario Alliance of Christian Schools, the CRC's Committee for Contact with the Government and Citizens for Public Justice share the same Reformed roots but approach the issue of religious education in the public schools in different ways.

Again the challenge for the '90s is clear. To what extent is this divergence of views legitimate? And if we agree that our Reformed principles are rich enough to allow different emphases, can we allow such differences, even on policy, without feeling the need to write each other out of the Kingdom?

Reformed separateness

A couple of decades ago Reformed Christian organizations were exactly that — strictly Reformed. Today some organizations are increasingly supported, staffed, and governed by people without the same Reformed roots. This trend is closely related to a significant change in the broader evangelical community. Evangelicals are becoming increasingly interested in the socio-cultural work which Reformed people have typically done in separate Reformed organizations. And Reformed people are giving leadership in this wider circle.

One example is the Social Action Commission of the Evangelical Fellowship of Canada (EFC). Its co-chairpersons both come from the bosom of the Reformed community. Trinity Western University provides a similar example in the educational realm; several people from the Reformed community occupy key faculty positions, and Trinity Western increasingly attracts Reformed students.

The challenge for the '90s is to decide whether we will try, in our organizations, to remain Reformed in the strict sense, or whether we will be ready to join hands with other Christians even if it means letting go of some of our accustomed ways of organizing ourselves. Is it time we shared the strengths of our Reformed distinctiveness, making it a gift to the broader Christian community in Canada?

Structural change vs. healing ministries

In the past, Reformed organizations have spent most of their efforts trying to effect broad, sweeping changes. The structures of secular society needed to be redeemed, they asserted. Much less attention was given to the need for involvement in helping ministries. In recent years, however, there has been immense growth in individual participation in the helping professions and in service organizations. In addition, diaconal types of Christian organizations, such as counselling agencies, adoption agencies, homes for the handicapped and nursing homes, have experienced tremendous growth.

This trend probably reflects a sense among Reformed people of being "insiders" to Canada's problems, and a conviction that people need to be helped and served now rather than helped only by long term change.

How will we deal with these trends in the '90s? It is not right for Christians to stand on the sidelines taking potshots at society while others experience acute crises. Can we, however, find a way to balance society's immediate needs with the long-term need for structural change? Can Reformed Christians get involved in supporting an AIDS clinic while at the same time calling for radical change in lifestyles and health care? Can Reformed Christians address acute local needs while also maintaining a broad social vision for Canada?

Leadership

In the formative years the leaders of Reformed organizations were primarily Dutch-born, Dutch-educated, Christian Reformed and male. These leaders were extremely committed to their Kingdom causes. They were driven people. Their style was at times abrasive and argumentative. After three decades, the leadership is rapidly changing hands. Several organizations have recently replaced the "old guard" with younger, Canadian-born, North American-educated, still predominantly male leaders. This new generation quite naturally has a different angle on Canadian experience.

In the '90s the challenge of this leadership shift will continue. Will the Reformed community consciously develop leaders for various areas of social and cultural involvement? Will the new leaders be able to avoid broken relationships and infighting amongst themselves?

Several Reformed Christian organizations are entering their fourth or fifth decade — they have moved beyond adolescent identity crises to making a mature contribution to the fabric of Canadian society. The strength of that contribution in the 1990s will depend in large measure on how the above challenges are addressed.

Harry Fernhout is president of Toronto's Institute for Christian Studies. Harry Kits is executive director of Citizens for Public Justice, Toronto.

"Can Reformed Christians get involved in supporting an AIDS clinic while at the same time calling for radical change in lifestyles and health care? Can Reformed Christians address acute local needs while also maintaining a broad social vision for Canada?"

How will we deal with these trends in the '90s?

Should we expand our horizons?

'Just do it!'

John Valk

I saw someone on campus sporting a T-shirt with the words "Just Do It!" emblazoned in bold letters across the front. As I read this rather brazen statement a number of thoughts began suddenly to cross my mind. To whom was this undefined "it" directed, to what did "it" actually refer, and why was "doing it" being so unabashedly advocated, even suggested? I wondered whether the T-shirt bearer was aware that a certain philosophy of life or "worldview" might lay not so innocently behind such a grand statement.

Bumper stickers abound with similar declarations. Truckers claim they do "it" best, though sailors, pilots, mountain climbers, even nurses, boast of unique abilities, unmindful that new competition had surfaced. Boasting neither unique skill, experience or adeptness, the T-shirt slogan merely advocated indulgence. Be not encumbered by thought, caution, even hesitation: "Just do it!"

Is such a stance telling of our society? Perhaps, and maybe that is why I was little amused. In my earlier and somewhat more carefree youth, such a bold declaration might have struck a chord. Youthful exhuberance is known to override moderation, even prudence, as caution is frequently thrown to the wind.

Led by passions

The slogan seems to advocate, if I have it right, less cerebral grappling and more blind leading by the emotions or passions. One simply ought to do "it," especially if "it" feels good. But what sort of "good feeling" are we talking about? The Coca Cola ad which states "Can't Beat the Feeling" is suggestive, though rather vague. Its portrayal of lavish lifestyles and ear-piercing music contributes little less than elusive dreams and deteriorating hearing. Yet, many unsuspectingly succumb to its enticement, devoid of any critical assessment. And that "just do it" mentality triumphed again when I saw a mother give her one-year-old daughter a can of Coke to drink. I'm sure the one-year-old adapted to the taste, but I'm also sure her bodily "feeling" or soundness would have been better served with something less saturated with sugar and caffeine.

The "just do it" slogan came again to mind when I read about a 19-year-old who died from the effects of a drinking binge with his friends at the University of Guelph. Not only was the amount of alcohol ingested by him and his friends staggering, but so was the response to one question at the inquest into his death. Asked if this amount was consumed on a regular basis, one friend without the slightest hesitation replied, "Sure we drink this much, sometimes more." The "just do it" philosophy claimed yet another victim.

Conquests

We would be naive to think, however, that the slogan was not also making some reference to certain free expression of our libidinal drives. Advocating more foreplay than forethought, it contributes to the impression that increasing one's tally of "conquests" bolsters the male image, that an evening devoted to intimate dining and dancing is incomplete without its appropriate "reward," and that date rape might be an acceptable ending to a pleasant encounter.

My thoughts suddenly came to a jarring halt. I wondered how many lives had not been permanently altered or scarred because someone had succumbed to the easy and unconstrained "Just do it!" mentality. Little forethought; life-long consequences.

I have not yet seen a T-shirt with the slogan "Think Before You Act!" That is common sense, albeit sometimes in short supply. Nonetheless, if a university is the place for thinking people, a T-shirt with the slogan "Just Do It" would appear to be painfully out of place.

John Valk is a Christian Reformed chaplain at the University of New Brunswick, Fredericton.

A Valentine for Married Folks
(say something nice to your spice)

A. We Speak with the Tongues of Poets
(before we're married)

From the latest tune on the radio
Way back to prophets of old,
From the rollickin' Song of Solomon
To the colic of rock and roll

When a man and a woman decide
To marry their hearts and sing
Their lives within the collar
And the call of the golden ring

They often feel compelled
To rhapsodize their love:
"Your thighs," they write, "like jewels, *(Song of Sol. 7:1; 4:1)*
your eyes like fluttering doves,

"I'll love you dear, I'll love you,
Till the end of the world is nigh,
And the seven sins are washed clean
And put in the dryer to dry.

"And yea, till that far, far-off day
When the sun stays ever up, *(Rev. 22:5)*
Or the Jays go All the Way,
Or the Leafs win the Stanley Cup!"

B. The Well of Words Runs Dry
(until the bad times roll)

But once the marriage is complete,
When the pastor's been paid his fee,
When the honeymoon spreads its light
All over The Mystery

Of the re-uniting of
Red Clay and his long-lost Rib — *(Gen. 1:26-31; 2:7-25)*
Then the coming of creatures requiring
Breastmilk and diapers and bib — *(Gen. 4:1-2)*

Instead of rhymes and sweet nothings
It's the shout of a love-packed home,
And the rhythm of living in harmony
Is the heart of a song of its own.

And that's a major achievement,
More impressive than any SkyDome,
But why do we rarely, if ever,
Hear of spouse giving spouse a fine poem?

Poetry, alas revives
When divorce blasts husband and wife — *(see Matt. 19:3-12)*
The words can be cleverly passionate,
But the passion does nothing for life.

And poetry begins again
When one of the spouses dies:
Thousands of heartfelt love-songs
Are written for lifeless eyes.
(but see Ezek. 24:15-27)

C. Let Us All Become Christian Poets
(we owe it to the living)

But on this day, especially,
we should try to do better than that;
Our spouses, your spice and mine,
Need meat, not just chewing the fat.

The first Valentine was a Saint,
Not an idol for secular love,
So say something sweet today,
Let your words ride the wings of a dove.
(Acts 2:1-4; Gen. 8:6-11)

Wrap your arms around your darling,
And tell her, "Your cheeks, my sweet,
Are both halves of a pomegranate,
Your belly's a heap of wheat!" *(Song of Sol. 4:3; 6:7)*
(Song of Sol. 7:2)

And that was just a warm-up,
So now let it really rip:
"Your neck is an ivory tower, *(Song of Sol. 7:4)*
Your bosom a fully-rigged ship!

"And I'll love you dear, I'll love you,
Till the end of the world is nigh,
And the seven sins are washed clean
And put in the dryer to dry,

"And yea, till that long far-off day
When the sun stays ever up,
Or the Jays go All the Way,
Or the Leafs win the Stanley Cup!"
(Song of Sol. 8:6)

D. Seriously Folks

If you set your husband or wife
As a seal upon your heart
Near the seal of the Laws of God: *(Rom. 2:12-16)*

If you vow that you'll never part
From the Love which is strong as death,
From the Fire that waters cannot start
To quench — *(Song of Sol. 8:6-7)*
if you keep this vow,
You've mastered the finest art.

John Kooistra
St. Catharines, Ont.

Is there hope for wandering covenant children? (6)

Working with lost covenant children: a guide for church leaders

Dick Farenhorst

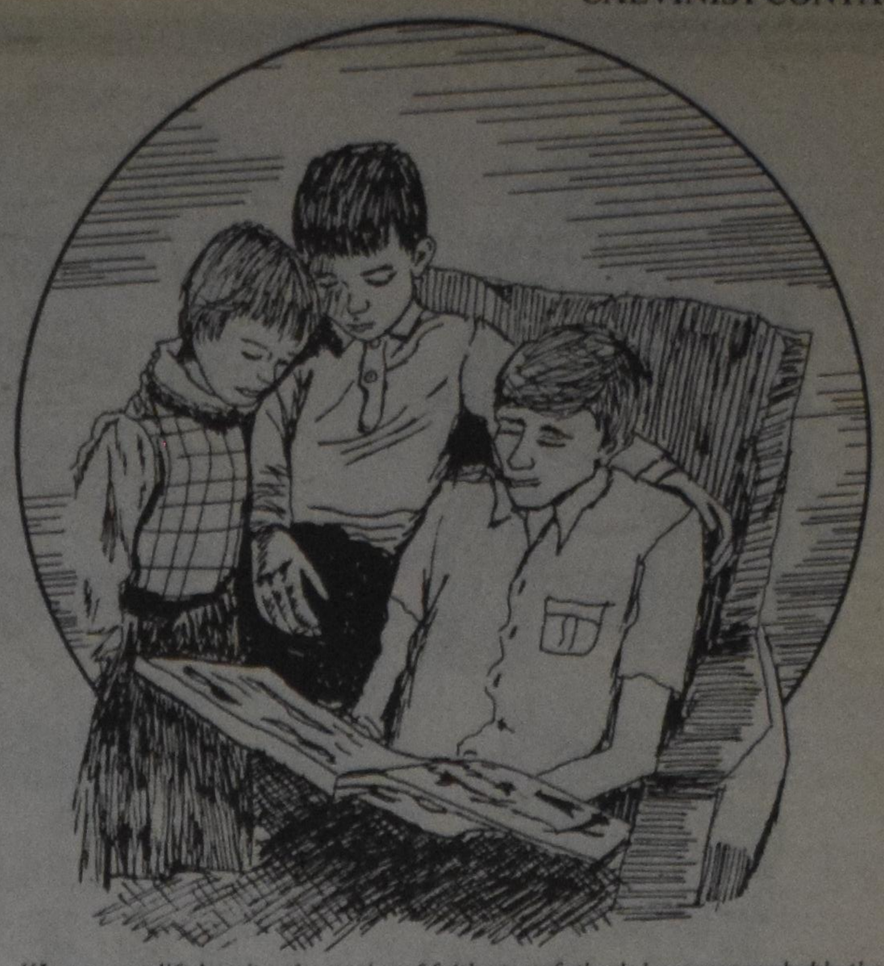
Last week Dr. Farenhorst asked what parents can do after children seem to leave the faith. In this final instalment he looks at what the church can do for "lost" children.

1. The first thing to recognize, of course, is that many young people who left the church may not want to talk to you, especially if they feel that they'll be judged or pressured. So the first, absolute rule before suggesting anything to them is *understanding*, and more importantly, for *them* to know we understand. To say, "I understand" doesn't do it. To really know how to listen, actively, is crucial.

2. Next, take a "faith history." Ask them how God was presented to them at home over the years. What were the critical events in their lives that influenced how they felt or thought about God? How was God talked about or shared at home? As the person was growing up, how did he or she feel about God? To realize the importance of this it is sometimes necessary to ask yourself just how *you* became a Christian. I'm not talking in a fundamentalistic sense here of can you identify the time and place when you became a Christian, but in the sense of understanding the greatest formative influences in your life that led you to become a Christian.

Without going into great detail, in my own life hearing the stories of faith at my father's knee was probably the greatest influence in my coming to know my God. Maybe that's why I like the Old Testament, with story after story of faith revealing God working with his people. There were many other very influential people, especially in university, who helped me in the development of my Christian thinking; but my father's influence was foremost: those stories at his knee, stories about how he learned to be dependent on God from year to year for the financial survival of *Calvinist Contact* (he was its editor); rejecting advertising money from beer companies wanting to place an ad in the *Calvinist Contact* when the money was so desperately needed, and yet, seeing God's faithfulness year after year in our lives at home in how God was caring for us as well as for Dad at work; hearing how my dad talked about his God, how he felt about God, how he prayed person to person, over coffee, as it were.

3. Take a family history. Once you and the person you are counselling understand his or her family, the person is often much more ready to look clearly at the spiritual part of his or her life. Ask specifically about his or her relationship to



"In my own life hearing the stories of faith at my father's knee was probably the greatest influence in my coming to know my God."

Mom and Dad. It may be tangential or it could be very much related to the state of the person's faith life.

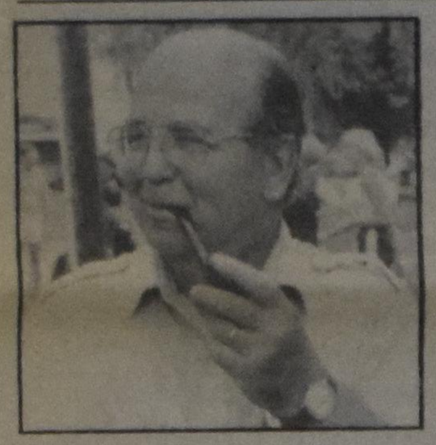
4. Take a church history. That is, ask about the kind of church training she got. How did he come to know Jesus at church? In a purely intellectual way (memorizing texts, attributes of God)? What were the sermons like?

I am abstracting and putting these issues in separate points. But as you listen to the person's story, faith, church, and family history will likely be all intertwined and you'll get all three histories at once.

5. Try to see if the person is in the position to see God as he really is rather than how he was presented to him or her. Can you share *yourself?* Can you share your experiences with God with that person? People will often argue with what you or even God tells them to do but will have more trouble arguing with your experiences.

Finally, in reviewing what I've written, I'm very much aware of the limits in both addressing the nature of the problem of children who leave the faith as well as complete and adequate responses to it (i.e., church discipline). There are many other dimensions to this problem that have not been addressed here. Perhaps it can serve as a point of departure for all of us. We must do more thinking and sharing about this most painful of issues.

Dr. Farenhorst is director of Cascade Christian Counselling Association in Surrey, B.C.



Comment with a wink

Herman de Jong

Of dogs and cats

At the annual wine and cheese party of my small church choir I heard two amazing conversations. I sat quietly in my chair, eating much cheese but hardly partaking of the wine. (I seem to be allergic to wine. Even the tiniest sip makes me swagger and laugh uncontrollably in a most un-Calvinistic manner.) I had come prepared to talk about the future of the choir, about the singability of Palestrina motets. Instead the discussion was about dogs and cats.

It began when one choir member complained softly and tearfully about the difficulties encountered in finding a loving home for their fox terrier while "Daddy" and "Mommy" sojourned in Florida. The winter before, their Skimpy had stayed with a firm which specializes in dog-sitting. When they had returned, hale and sunburned, Skimpy had not jumped up to Daddy and Mommy in his usual frolicsome way. Even worse, his eyes had a red rim, his curly hair was matted and his arthritis had acted up. (Do we human beings ever give it a thought that animals might suffer from arthritis too?)

After this mournful discussion-opener, my choir members' doghouses sprang open, and for one whole hour I heard a concert about their basset hounds, beagles, dachshunds, danes and bulldogs. It seems that all present had at least one dog, except me, their organist and choirmaster. How eager I was to tell tales about the adventures of my seven children; but I didn't get a chance. Anyway, proud parental remarks would have received blank stares, been overrun by a dachshund named Snoopy who needed bran for his poopy (really!), or the story about bulldog Lansdown who bit the veterinarian in the arm — no, they would never, never go to that doctor again; he was a beast, a dog torturer; poor, poor Lansdown!

I said nothing. I could hardly tell them I was no lover of dogs, that I was actually scared stiff of big dogs and nervous about little dogs. That goes back to my childhood. My dear friend Tonnis' father owned a pensioned police dog. They always kept Ceasar on a leash because he bit everything that moved, especially little boys.

One day while Tonnis proudly walked Ceasar up and down our street I incited Ceasar to such leash-straining fury that the leash snapped. A great, yellow ball of terror tumbled towards me and clamped the calf of my leg between his fangs for what seemed like an eternity. I screamed so hard that all the mothers came running out thinking one of their own children was being murdered. When they saw it was only me and that Ceasar wasn't about to kill me, they disappeared, muttering, "He deserves it all right — always teasing that dog!"

'Natural' deaths

No, I don't like dogs!

But I really didn't mind the harmless mongrel we had when our children were small. So, when there was a lull in the dispute I thought I should put *my* cent in the collection plate. As the rector's tiny Pekinese draped itself over my knees I told the party how our Hutspot had succumbed in a car accident; how I had reverently dug a grave in our backyard. Noticing the attention I got, I thought: might as well overdo it a little. I spoke with trembling lips and my eyes filled with tears.

A silence fell upon the room. Not a mournful silence, rather an accusing quietness. From the subsequent burst of words, I extracted that in these modern times dogs only die natural deaths. At least my cruel intervention evoked a switch in the discussion. They now talked about dog cemeteries and the terrible prices charged for a grave lot. One alto had already written to her MP, telling him in no uncertain words that in a country as big as Canada, etc., etc.

In my own circle someone would have interrupted such a lovely conversation with a diversifying remark or two about the state of the church, Creation lost, or the gaining influence of women in church and society. I was so accustomed to discussions in which dominees and dogs, or for that matter God and dog, received at least equal attention, that this one seemed a bit unreal to me. I sauntered to another room where I knew the rest of the party would be.

Me, Morris and din-din

I like these all-over-the-house parties (bedrooms excluded). Men can bravely brag in one room as their spouses talk less pretentiously in another. However, as my little choir is made up of women only (all the men of that small Anglican church being wardens, deputy wardens, members of "The Corporation" (that's their church council), or remaining in bed when their more faithful wives attend church), I came upon another group of women and again made myself as small as possible. I refused another glass of wine, longing for a cup of coffee, knowing full-well that coffee and little triangles and squares of delicious sandwiches would only be served at the very last moment.

This group talked about another important subject matter. Cats! Rather fed up with the absence of the human angle, I defiantly tried to steer the conversation away from these animals, without noticeable results. Vehemently these two altos and one soprano defended their own particular choice of cat food. They asked me what I thought about it. I could only tell them that our last cat seemed to love left-overs of thick Dutch peasoup and was particularly fond of *hagelslag*, and that she had died quite unexpectedly in a car accident.

Driving home in my beat-up Tercel I felt a great worry rise in my soul. The world is in for another liberation struggle. After the abolition of slavery, after the fight for parity between Atlantic and Pacific fishers, after the search for a finer-tuned equilibrium between men and women, I firmly believe that the struggle to create equity between humans and house animals will fill "The Journal" for decades to come. Soon the time will be upon us when Lassies pick up church offerings, St. Bernards will *really* bring us our cough syrups and we'll dine out with Puss in her splendid fur coat.

Herman de Jong lives in Jordan Station, Ont.

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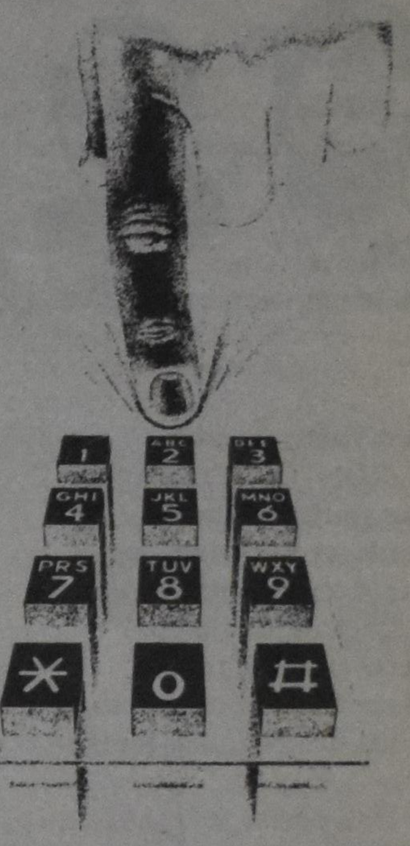

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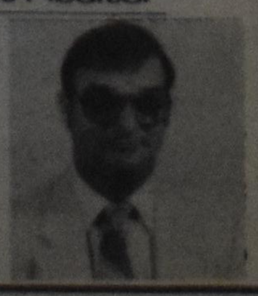
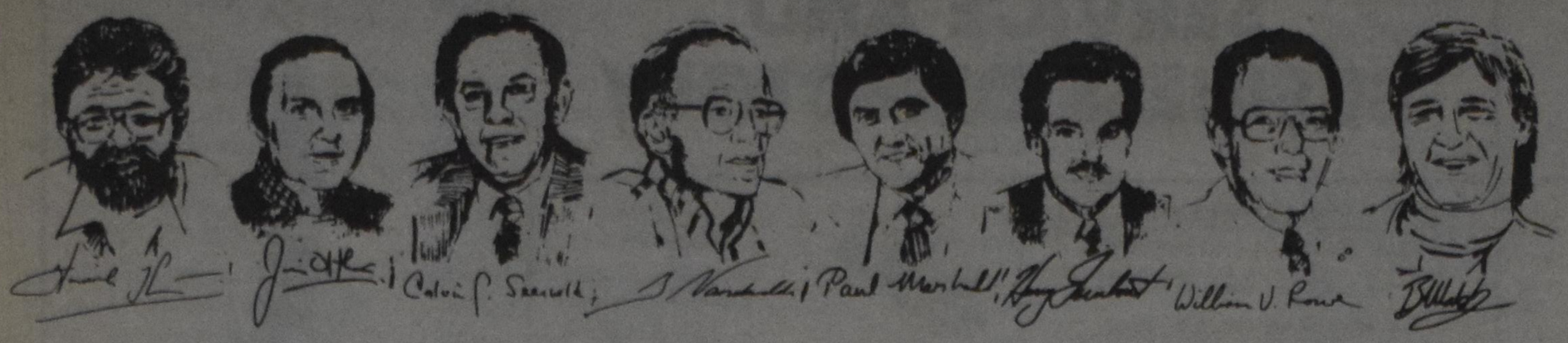


Institute takes stock for the '90s



Robert VanderVennen

TORONTO — Fragile as a flower and free as an eagle, the Institute for Christian Studies gathered together its faculty, board, senate, graduate students and staff for an assessment of its position and articulation of its goals for the 1990s.

There is a fresh feeling of confidence at the Institute with a new president, Dr. Harry Fernhout, at the helm and with better financial arrangements. The Institute is now a partner in the ownership of its building at 229 College Street, Toronto, a move which has allowed it to be free of debt and to regroup financially in the face of annual deficits.

Speaking as a senator to the 41 people who gathered as Institute "family," Dr. Gordon Spykman of Grand Rapids, Mich., observed that the decade of the '80s brought a welcome calm after the storms of the '60s and '70s. But he asked whether the Institute has lost its cutting edge, its prophetic voice. "Can we still kick up some constructive storms?" he asked. "Have we lost something of the Kingdom vision, settling for smaller visions and shrunken kingdoms?" He wants the Institute of the '90s to recapture the larger Kingdom vision.

Leadership in love

Senator Barbara Carvill, also of Grand Rapids, called the Institute to redouble its efforts to prepare Christian professors for colleges. She pointed out that Calvin College, affiliated with the Christian Reformed Church, will add some 50 new faculty members in the coming year. "Where will these people get their basic Christian academic insight to lead students who come for a Christian college education?" she asked. Carvill also sees a large place for the Institute to help professionals who are pastors, teachers, counsellors and the like to deepen their Christian professional insight.

Board chairman Fred Reinders accented the importance of the Institute's service to the Christian community. Though the community is a fellowship in the Spirit, it exhibits some disturbing influences like materialism, lack of love and commitment, poor teamwork and indifference, said Reinders. He believes that the Institute has much to offer the community, but care is needed so that communication is open and conflicts are at a minimum.

Marcille Frederick, a master's degree candidate from Rockford, Ill., said that students treasure the Institute as a place where they can ask questions arising from their spiritual struggles and can investigate Christian answers from a warm Christian perspective. They find blessing in weekly worship at the Institute and in the interdisciplinary, interrelated study.

Senior member James Olthuis highlighted the importance of Christian study of theory as a unique institutional calling, provided it is closely related with practical service. Theoretical study is vital because, when it is rooted in Christian philosophy, it provides a means to integrate academic studies, in contrast to the fragmented specialization of secular universities. To do this requires a unity in the confession of Jesus Christ, affirmed Olthuis, which means obedience to the same biblical norm.

Growth of doctoral and worldview studies

Growth of the Institute's PhD program in the '90s is likely, with the active co-operation of the Free University of Amsterdam. Right now the Institute has some 15 students studying for the doctor's degree. They come from all over the world because this program is unique in the English-speaking world.

The new Christian worldview studies program, which is also unique, is likely to flower in the coming decade under the leadership of Dr. Brian Walsh. The shape of Institute education in the '90s will depend somewhat on whether the Ontario government approves the Institute's granting the master of education and master of arts in worldview studies degrees for which it has applied.

The group acknowledged that the possible development of a Reformed University of North America (RUNA), to include the institutions of higher education related to the Christian Reformed Church, has major implications for the Institute since it is the only graduate school in the group. Serious discussions regarding such a university are underway.

Strength in weakness?

Note was taken that the Institute's fragility is closely related to its financial insecurities. It is unthinkable that a graduate school should not have massive financial support from government or church, nor from a strong undergraduate college program. Nowhere else in the world has a graduate school depended for any length of time on freewill donations as its major source of income. Whether the Institute can continue through the '90s with this financial base remains to be seen.

A compounding problem, noted senior member Calvin Seerveld, is that the Institute serves a much larger Christian community than that which supports it financially. He added that the Institute should be seen as a mission station toward those who need it.

Senior member Hendrik Hart observed that the Lord has preserved the Institute through its debilitating financial struggles for 33 years, since the founding of its parent, the Association for Reformed Scientific Studies. To this Olthuis added, "Institutions, like people, are saved not by works but by grace."

Peter and Marja are IN

Dear P and M:

Sometimes my husband suggests that we eat out on Sunday so that I can have a day off from cooking. I would like to but feel guilty about it. Yet our Lutheran neighbours who are fine Christians have no problem eating out on Sunday.

Am I too legalistic?

Dear Never On a Sunday:

Every Christian needs to find ways to set the Lord's Day aside as a special day. For you that has meant that you don't go to a restaurant; for your Lutheran neighbour it means enjoying brunch after church.

Paul is relaxed about the different emphases and traditions that we discover among Christians. In fact, the way he addressed your question comes as a surprise to many of us who were raised in a Reformed tradition which is characterized by a lifestyle of strict Sunday observance:

"One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.

"Therefore let us stop passing judgment on one another.

"Whatever you believe about these things keep between yourselves and God" (Romans 14:5, 13, 22).

It comes down to one simple rule with a wide range of expression: whatever you do, let it be to the Lord.

Your husband sounds like a sweetheart who would love to give you a break. We hope he will also respect your feelings and not push you into an activity which would be a stumbling block for you, even if it isn't an issue for someone else.

So if you feel guilty about going out to a restaurant on a Sunday, don't do it. Fortunately you still have six other days to choose from.

Dear P and M:

Do you know who really runs the show in the Reformed churches I know? The clergy!

I'll admit that on the local level it still seems rather "democratic" but on the classical level it is clergy dominated. They do most of the talking while the elders tend to be an uninformed lot whose votes have less validity because of their constant turnover. It's even worse at synod. And please don't come up with that inane hogwash that ministers are elders too.

We could easily solve this present dilemma. Why not have each congregation send three delegates to classis: two elders and one pastor. Each elder delegate should attend at least five consecutive times so that there is continuity and an opportunity to be up on the issues.

I'd also prefer to see the ministers act in an advisory capacity. Let's allow only the elders to vote. The same goes for synod.

What do you think?

Dear Outvoted:

We agree with you that there ought to be more continuity among the elders from one meeting to the next. Therefore we would like to see the alternate delegates attend classis with the regular delegates so that they are prepared for the next meeting when it's their turn to participate and vote.

By the way, the Council of Christian Reformed Churches of Canada representing the 12 Canadian classes, delegates a minister, an elder and a deacon when it assembles annually. This practice goes a long way towards meeting your concerns since pastors account for only a third of the votes.

We sympathize with your frustration about a system that seems to diminish your voice and your vote. But please don't be so hard on ministers. Some of our best friends and nicest relatives are clergy!

Whatever you do, don't take their vote away. They deserve a few perks for their life-long terms of office as elders.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Thanks

KRAMER-ELGERSMA:
We would like to thank everyone who remembered us on our 50th wedding anniversary. Thank you for best wishes, cards and flowers. It was really beautiful.
Jouke & Tine Kramer
265 Harris St., Ingersoll, ON
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Births

PRINS:
With joy and thanksgiving to our Lord, Andy and Emily and big sister Johanna are happy to announce the arrival of

RACHEL LYN

born on Thursday, Jan. 4, 1990. Rachel is the fourth grandchild for Mr. and Mrs. H. Haveman of Mount Hope, Ont., and the 12th grandchild for Mr. and Mrs. J. Prins of Troy, Ont.
Home address: 4125 Highway 53 East, R.R. #1, Hannon, ON L0R 1P0.

VALKENBURG:
Praise God from whom all blessings flow. We, Henry and Tina, wish to announce the birth of

MARK ALBERT

born on Jan. 4, 1990. A little brother for Amy, Erica and Janelle. Twenty-second grandchild for Lucas and Lammie Mulder of Moorefield, Ont., and 26th grandchild for Albert and Jenny Valkenburg of Clinton, Ont.
Home address: R.R.#2, Tavistock, ON N0B 2R0.

Place your ad here

Birthday

HELDER:
With praise and thanks to our Lord, we wish to congratulate our father

ALLE HELDER

on his 85th birthday, Mar. 7, 1990.
With love from your children:
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Corrie & George Hooghiem
Jane & Harry Van Gurp
Toney & Margaret Helder
Minnie & Andy Hiemstra
Bernard & Jayne Helder
Annie & John Hulst
Joanne & Ralph Vording
Happy Birthday, Opa! From your 27 grandchildren and 15 great-grandchildren.
Home address: 110 Caverly Rd., Apt. 20, Aylmer, ON N5H 2P4.

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Open house for

MARTEN VAN DYK

"O sing to the Lord a new song; for he has done marvellous things." (Ps. 98:1a)
Our father and pake will celebrate his 80th birthday, D.V., on Feb. 14, 1990.
As family we ask that you join us in celebrating God's goodness to us by welcoming you to an open house on Feb. 17, 1990, D.V., at Durham Christian Homes, Whitby, Ont., from 2-4 p.m.
Home address: Mr. M. Van Dyk, 509-100 Glen Hill Dr. S., Whitby, ON L1N 8R4.

Anniversaries

1950 February 16 1990
With thankfulness to the Lord for His guiding hand in blessing our parents and grandparents with 40 years together.

GERRIT and TJITSKE BONTEKOE
(nee v.d. Heide)

An open house is to be held, D.V., on Saturday, Feb. 17, 1990, from 2-4 p.m. in Cornerstone Canadian Ref. Church, 353 Stonechurch Rd. E., Hamilton, Ont.
Home address: 539 Mohawk Rd. W., Hamilton, ON L9C 1X5.

Emmen Auburn
1950 February 21 1990

ROELOF (Ralph) and
GEESJE (Grace) LUBBERS

"The eternal God is your refuge." (Deut. 33:27a)
With joy and thanksgiving to our heavenly Father, we hope, the Lord willing, to celebrate the 40th wedding anniversary of our parents and grandparents.
Children:
Roely & Tony Verburg — Auburn, Ont.
Ray, Keith, Mike, Angela, Julie
George & Cathy Lubbers — White Church, Ont.
Karen, Brian, Dennis, Rick
Henry & Jean Lubbers — Clinton, Ont.
Joe, Eric, Scot, Donna
Andy Lubbers — Blyth, Ont.
An open house will be held on Feb. 17, 1990, at the Blyth Memorial Hall, Queens Street, Blyth, Ont., from 2-5 p.m. Best wishes only.
Home address: Box 21, Egmont St., Auburn, ON N0M 1E0.

Personal

O.A.P. is looking for a companion to share a room to reduce the cost by $1,100 each for a trip to the Orient. Contact Lenie Verruyt, 670 Hess Cr., Victoria, B.C. Phone (604) 479-8351.

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Anniversaries

Congratulations to Repko and Ini Popma (nee Oosterveen) on their 50th wedding anniversary.

Barendrecht Plainfield
the Netherlands Ontario
1940 February 28 1990
"Delight yourself in the Lord and he will give you the desires of your heart." (Ps. 37:4)
With praise and thanksgiving to our heavenly Father we announce with joy that our parents and grandparents

REPKO and INI POPMA
(nee Oosterveen)

hope to celebrate their 50th wedding anniversary and 50 years of ministry. We congratulate you, and pray that God will continue to bless you richly.
Alice & Gary Brand — Georgetown, Ont.
Annelies
Margriet & John Nieboer — Toronto, Ont.
Harold & Kathy Popma — Sackville, N.B.
Theo, Chris
Jackie & Peter VanHuizen — St. Catharines, Ont.
Eric, Nicole, Richard, Nathan, Danielle
Violet Popma — Kingston, Ont.
Carolien & Cameron Murch — Parry Sound, Ont.
Karl, Erin, Kristen
An open house will be held on Saturday, Mar. 10, 1990, from 2-5 p.m. at Maranatha Chr. Ref. Church, Belleville, Ont.
Home address: R.R.#1, Plainfield, ON K0K 2V0.

Obituaries

"Fear not, for I have redeemed you; I have called you by name; you are mine." (Isa. 43:1)
On Jan. 22, 1990, the Lord took home our dear father, grandfather and great-grandfather

RUDOLPH DE JONG

at the age of 83.
Beloved husband of Grace De Jong (nee Datema) and father to:
Marguerite & William Schenk — Sarnia, Ont.
Henry & Grace De Jong — Mount Albert, Ont.
Eileen De Jong & Don Wallis — Ottawa, Ont.
Beatrice & Bernie Kruisselbrink — Chatham, Ont.
10 grandchildren and three great-grandchildren.
The funeral service was held from the First Chr. Ref. Church, Sarnia, Ont., with Rev. J. Kuipers officiating.
Correspondence address: 1310 Exmouth St., Apt. 3, Sarnia, ON N7S 3X9.

Anniversaries

Drenthe Caledonia
1950 February 17 1990
With praise and thanksgiving to God, we joyfully announce the 40th anniversary of our dear parents and grandparents

JOHN and SHIRLEY VELDSTRA
(nee Fledderus)

Wedding text: "For love is strong I as death." (Song of Solomon 8:6b)
Our sincere wish and prayer is that the Lord will continue to bless and keep you in his care as he has in the past.
Congratulations Mom and Dad, Grandma and Grandpa!
With our love:
Ralph & Ruth Veldstra
Daniel, Katrina, Brandon, Anthony
Marlene & Reg Koopman
Roger, Scott, Janice
Mary Anne & Paul Vis
Jason, Jodie, Kevin, Tammy, Melanie
Joyce & Clarence Nagtegaal
Gregory, Christopher, Valerie
Gordon & Sylvia Veldstra
Jonathan, Marissa
Open house will be held Saturday, Feb. 17, 1990, from 2-4 p.m., in the Fellowship Hall of Mt. Hamilton Chr. Ref. Church. Best wishes only.
Home address: 15 Unity Rd. W., R.R.#2, Caledonia, ON N0A 1A0.

Obituaries

"So teach us the number of our days, that we may get a heart of wisdom." (Ps. 90:12b)
On Jan. 26, 1990, the Lord took to himself our beloved brother, brother-in-law and uncle

HEDDE LUCAS HOEKSEMA

in his 65th year.
Beloved husband of Luit Hoeksema (nee Dekens) of Hillsburgh, Ont.
The brothers and sisters:
Willem & Dien Hoeksema — the Neth.
Ann Dekens — Clinton, Ont.
Klaas & Ineke Dekens — Port Dover, Ont.
Herman & Mary Bosker — Stratford, Ont.
plus nieces and nephews.
Correspondence address: 47 Mill St., Hillsburgh, ON N0B 1Z0.

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For rent: one bedroom mobile home in adult park. Across the lake from Cypress Gardens in Winterhaven, Florida. Available from Mar. 15-Apr. 15. $500 U.S. per month. (705) 526-3395.

Obituaries

On Jan. 15, 1990, the Lord took home our dear mother, grandmother and great-grandmother

GRACE SMID
(nee Boersma)

at the age of 90.
She was predeceased by her husband Jan in 1974.
"For it is by grace you have been saved through faith and this not from yourselves, it is the gift of God — not by works, so that no one can boast." (Eph. 2:8, 9)
Dear mother of Jane & Albert Smit of Carrying Place, Ont.
Eight grandchildren, 23 great-grandchildren.
Memorial service was held on Jan. 17, 1990, at Holland Chr. Homes, Brampton, Ont. Rev. P. Van Egmond officiated.
Correspondence address: A. Smit, R.R.#1, Carrying Place, ON K0K 1L0.

"He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death I fear no evil. For thou art with me. Thy rod and thy staff they comfort me." (Ps. 23)
On the Lord's day, Jan. 21, 1990, the Lord took home his dear child

TENUS FRANK PRINS

in his 33rd year.
Beloved husband of Jeanette (nee Guther).
Dear father of Kendrick, Stephanie and Jacob.
Loving son of James and Carol Prins of Troy, Ont.
Dear brother of:
Gerry & Trudy Prins — St. Thomas, Ont.
Cor & Lovella Prins — Hamilton, Ont.
Andy & Emily Prins — Hamilton, Ont.
Jim & Brenda Prins — Brantford, Ont.
Pauline & Clarence Schuurman — Tillsonburg, Ont.
Mike Prins — Troy, Ont.
and nieces and nephews.
Also missed by mother-in-law Theresa Guther, brother-in-law Ray Guther and Sita Zylstra, and sister-in-law Bonnie Guther, all of Greensville, Ont.
Correspondence address: 1452 Fourth Concession W., R.R.#1, Troy, ON L0R 2B0.

Peacefully, at home on Tuesday, Jan. 30, 1990, in her 36th year,

JOANNE VRIESWYK

went to be with her Lord.
Dear wife of Cecil Vrieswyk.
Beloved mother of Kerri, Ryan and Mark.
Daughter of Mrs. Dixie Van Dasselaar of Kingston, Ont., and the late Allen Van Dasselaar.
Daughter-in-law of Mr. and Mrs. Jake Vrieswyk of Kingston, Ont.
Sister to:
Jerry & Hetty Van Dasselaar — Kingston, Ont.
Allen & Carol Van Dasselaar — Edmonton, Alta.
Sister-in-law to:
Keith & Bonnie Vrieswyk — St. Catharines, Ont.
Helen & Andy Vande Sande — Manotick, Ont.
Jerry & Linda Vrieswyk — London, Ont.
Bev & Gord Wilson — Odessa, Ont.
Remembered by 10 nephews and four nieces and predeceased by one nephew. Funeral services were held on Friday, Feb. 2, 1990, at 2 p.m. in Westside Fellowship Chr. Ref. Church, Kingston, Ont.
Correspondence address: Cecil Vrieswyk, 1013 Ambleside Cres., Kingston, ON K7P 2B3.

Classified

Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a definite opening at the **Grade 7** level, beginning September 1990. Applications are also welcomed for possible openings at all levels, starting September 1990. Send complete resume to: P. VanDyken, principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.

CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grades 6/7** combination for the 1990/1991 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach **French** is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to:
Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

DUNCAN, B.C.: Duncan Christian School invites applications for a possible vacancy at the intermediate level, commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, c/o Duncan Christian School, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.

DUNNVILLE, Ont.: Looking for a change of school? Looking for your first teaching position? **Dunnville Christian School** (expected enrolment 175) is anticipating vacancies in the **Primary, Junior,** and **Intermediate** levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.

FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of a part-time teacher (50 per cent) for **Grade 7 and 8** commencing March 1990. Send inquiries and/or applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 836-6507 (home) or (519) 824-8860 (school)

Teachers

BELLEVILLE, Ont.: Quinte Christian High in Belleville, Ont., is expanding. We have two possible openings in **Social Studies, Bible, Phys. Ed., English** and **Computer Sciences,** for the 1990/91 school year. Send applications to: Mike Hoyer, Quinte Christian High, 289 Pinnacle St., Belleville, ON K8N 3B3. Application deadline: March 2, 1990.

BRANTFORD, Ont.: Brantford Christian School invites applications for a **Grade 5/6** teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)

HOLLAND MARSH, Ont.: Due to increased enrolment, **Holland Marsh District Christian School** will be needing a **Grade 1** teacher for the 1990/91 school year. Please send applications to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

KINGSTON, Ont.: Kingston Christian School has likely openings for specialists in **Junior Kindergarten** and in **Remedial Education.** Either one or both positions could be combined with other teaching duties. Ability to teach French or Music would be regarded as an asset. Requests for information and applications should be directed to: Board Chairman, Kingston Christian School, 1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2.

LACOMBE, Alta.: Lacombe Christian School, approx. 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in the **upper elementary** grades due to expansion, and a possible opening in **French** (4-9). Send resume to: Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

LANGLEY, B.C.: Langley Christian School, a school of 280 students (K-7), is accepting applications for the 1990/91 school year in the following areas: **Learning assistance** (full-time) and **Junior/Intermediate** level. Please forward applications to: Leo Smit, Principal, c/o Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2.
Tel. (604) 533-2222.

RENFREW, Ont.: Renfrew Christian School is in need of a **teaching principal** beginning September 1990. Please contact Hank Schaly, principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.

Teachers

LINDSAY, Ont.: Heritage Christian School seeks **Primary level** teacher for September 1990. Personal commitment to Christ — and Ontario Teacher's Certificate, or equivalent are essential. Call Bob Moore at (705) 324-8363 or write to: 159 Colborne St. W., Lindsay, ON K9V 5Z8.

ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a **Grade 3/4** position. We are looking for a person with strengths in music and French to meet the needs of our school. Direct inquiries and resumes to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6; or phone (519) 941-3381.

OSHAWA, Ont.: Immanuel Chr. School invites applications to fill a **Grade 4** teaching position for September 1990. Send letter of application to J. Rooks, 849 Rossland Rd. W., Oshawa, ON L1H 7K4.

OTTAWA, Ont.: Ottawa Christian School invites applications from suitably qualified teachers for the 1990/91 school year. Vacancies are anticipated in the **Senior Elementary** grades. Please send application or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Or phone (613) 722-5836.

PETERBOROUGH, Ont.: Rhema Christian School is a vital and growing non-denominational school established to serve the Christian community in the Peterborough area. As a result of increased enrolment, the education committee solicits applications for a teaching position in **Grade 3** and possibly **Grade 7/8** for September 1990. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8. Or phone (705) 743-1400.

SARNIA, Ont.: Sarnia Christian School invites applications for a teaching position in the **primary** or **junior** grades. There may be other possible openings as well. Send complete resume to: P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750.

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the **junior level.** The possibilities of other openings at the **junior and intermediate level** also exist. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) (519) 245-1934 (school)

Help Wanted

Herdsman wanted on hog farm in the Barrie area. 150 sows, farrow to finish. Good wages. Please phone (705) 436-3412.

Teachers

VANCOUVER, B.C.: Vancouver Christian School is expecting openings in the **primary** and **intermediate** grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.

WASAGA BEACH, Ont.: Silvercrest Christian School, is accepting resumes for a teaching position in **Grade 5/6** for September 1990. Please address your credentials to: Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.

WELLANDPORT, Ont.: Wellandport Christian School invites applications for an opening in the **junior division** commencing September 1990. Direct letters of inquiry to: W. Thies, Wellandport Christian School, Wellandport, ON L0R 2J0. Phone (416) 386-6272.

Help Wanted

Mature woman needed, capable of looking after elderly lady confined to wheelchair. Must be caring and willing to perform basic household duties. Live in or out. Small two-bedroom apt. Location: Holland Christian Homes, Brampton, Ont. Please phone Joe Schuringa: daytime (416) 745-0303, evenings (416) 741-0583.

Wanted: person to work on large row crop farm in southern Alberta, must have farm experience, must have references. Housing available. Phone (403) 345-4200 or write Box 1314 Coaldale, AB T0K 0L0.

Van Eck Greenhouses, Waterdown, Ont., has an opening for a person for approximately four months to help with general greenhouse work. Starting time mid-February. Please call Jack Van Eck at (416) 689-5100.

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Teachers

Abbotsford Christian Schools

Abbotsford Christian Schools
Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second **elementary principal** for the 1990-91 school year. The successful candidate would initially serve as an assistant principal during this one transitional year while our second elementary campus is being constructed. Our student/staff population would then be divided into two elementary schools of approximately 275 students each.

During the 1990-91 school year Abbotsford Christian Elementary School will remain one large school of 525 students K-7. It is anticipated that our second elementary campus will be completed by September 1991.

Send applications, resume and references to:
Henry Contant, Principal
Abbotsford Christian Elementary School
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167

Est. 1949

Edmonton Christian Schools teaching positions

Applications are now being accepted by the Edmonton Society for Christian Education for the 1990/91 school year. Interested parties are invited to apply for possible openings in all divisions.
Applicants should be able to articulate a Christian philosophy of education and be able to meet Alberta certification requirements.

Please address all inquiries to:
Mr. P.C. Prinsen
13470 Fort Rd., Edmonton, AB T5A 1C5
Tel. (403) 475-2818

Classified

Teachers

Teaching Principal

Emmanuel Christian Academy, a member of the Ontario Alliance of Christian Schools, has an opening for a Teaching Principal commencing with the 1990/91 school year. The position allows for 50 per cent administration time. Please send letter of application and resume to:

Principal
Emmanuel Christian Academy
P.O. Box 220, Cottam, ON
Phone (519) 839-4874

Teaching Principal/Administrator

Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/ Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President
20915-132 Ave., Maple Ridge, BC V2X 7E7
or call (604) 465-4286

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

92 Glancaster Road
RR#1, Ancaster, Ontario
L9G 3K9

invites applications for the position of

Principal

effective July/August 1990

The applicant must be an experienced Christian educator, able to guide a Secondary School staff of 30 and a student body of 300 (and growing) into this new decade, with a vision of utilizing our modern facilities for the greatest benefit to our students and to the Glory of God.

Please reply by **February 15** to:
W. (Bill) Huinink, Chairman of the Board
479 Karen Dr., Burlington, ON L7R 3J2
Tel. (416) 333-3366 or Fax (416) 333-6849

Calvin Christian School

245 Sutton Ave., Winnipeg, MB R2G 0T1

Applications are invited from teachers for the following full-time positions (in combination with one or two other subjects):

French Teacher, Grades 5-9, and Music Teacher, Grades K-7

We will also accept applications for openings in the primary and intermediate grades.

Any teacher interested in the above positions is invited to apply to the above address, or, if you wish, call the school office at (204) 338-7981 for more information.

Kingston Christian School

invites applications
for the position of an elementary school principal
effective August 1, 1990

This position includes part-time teaching duties. We are interested in someone who is able to articulate clearly a biblical view of education and who is eager to provide enthusiastic leadership to a student body of 170 students from junior Kindergarten to Grade 8. Administrative experience is an asset. Please send application and resume to:

Board Chairman
Kingston Christian School
1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2

Help Wanted

Chaplaincy positions

The Corrections Branch of British Columbia requires both full-time and half-time chaplaincy services at the new Fraser Regional Correctional Centre in Maple Ridge, B.C.

Qualifications:
- Graduation from a recognized university
- Graduation from a theological seminary or college
- At least three years effective pastoral ministry in a congregation or comparable correctional service.
- Candidate must be proposed by his/her denomination.
- Valid orders: ordination or comparable authority to fulfil the sacramental and full pastoral ministry of the denomination or faith group.
- Able to offer pastoral care in an inter-faith setting.

Because of the nature of federal hiring practices, and the fact that proposals must be in by February 28, 1990, interested clergy are asked to contact forthwith:

Carl D. Tuyl
342 Arrowhead Pl., Kingston, ON K7M 3L3
Tel. home (613) 549-2900; office (613) 542-8350

Also available: one year internship in Clinical Pastoral Education at St. Michael's Hospital in Toronto. Financial assistance available. Apply to: Rev. William Bartlett, Director Pastoral Education, St. Michael's Hospital, 30 Bond St., Toronto, ON M5B 1W8.

Redeemer College

requires part-time instructors for the 1990-91 academic year to teach courses in:

Art (drawing & painting)
Biology (anatomy & physiology)
Communications (speech)
English (basic composition)
Mathematics (basic mathematics)
Education (teaching French)
Chemistry (analytical)
History (Canadian)
Philosophy (ancient & medieval)

Direct inquiries and applications to:
Dr. Justin Cooper
Vice-President (Academic)
Redeemer College, Ancaster, ON L9G 3N6
Deadline: Feb. 28, 1990

Teachers

Abbotsford Christian Schools

Providing Christian education for 750 of God's children in the heart of the beautiful Fraser Valley, Abbotsford Christian Schools invite applications from teachers certifiable in B.C. for the following openings for September, 1990:

ELEMENTARY CAMPUS
- Administration — Principalship — for second elementary school (see separate ad)
- Primary — Kindergarten (full-time) Grades 1, 3
- Intermediate — Grade 4, 5, 6
- Learning Assistance (full-time)
- Music (part-time)
- French (part-time)

SECONDARY CAMPUS
Possible openings in combination of:
1½ positions with combination of Art (½ time), English 9, Bible 9, General Math 9, General English 10 and French 8.

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian Elementary
Box 175,
Abbotsford, BC V2S 4N8
(604) 859-5167

or

Dwight Moodie, Principal
Abbotsford Christian Secondary
Box 157,
Abbotsford, BC V2S 4N8
(604) 859-5528

Help Wanted

Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.

Accommodations

Miscellaneous

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Classified

Help Wanted	Help Wanted	Events	Events	Miscellaneous

Director of youth and evangelism

Maranatha Christian Reformed Church of Bowmanville, Ont., is searching for a committed Christian, energetic and out-going, to work with and provide leadership for our youth, and help develop and co-ordinate our evangelism programs. This is a new position. If you are qualified and gifted in this area, please send your resume and/or inquiries to:

Search Committee, Maranatha CRC
c/o Mr. R. Bot
R.R. 1, Kendal, ON L0A 1E0
(416) 983-5816

Immanuel Day Care Centre

requires an E.C.E. graduate immediately. Persons interested in this position should forward their resume to:

Immanuel Day Care Centre
25 Channel Nine Court, Agincourt, ON M1S 4B5
Attention: Mrs. H.A. Meininger

Redeemer College

invites applications for a tenure-track position in

Biology

which begins August 1, 1990

A specialization in cell-to-organism or organism-to-population and an ability to teach courses in a variety of areas is desirable.

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold or be working toward the completion of a doctoral degree.

Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College, Ancaster, ON L9G 3N6
Deadline: Feb. 28, 1990

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Mississauga, ON L5J 1J7

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Serving Christ in the Nineties

Miscellaneous	Miscellaneous

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World Stamps
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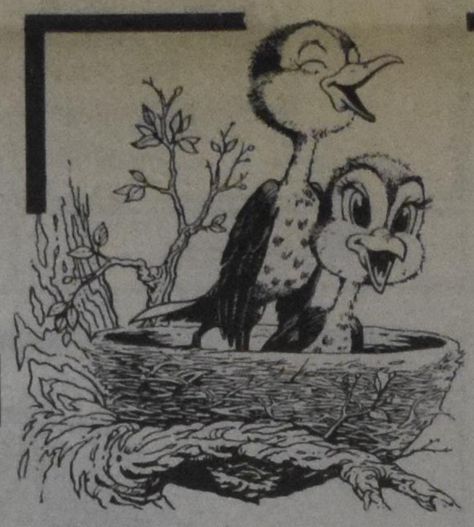

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Church news

Christian Reformed Church

Calls extended
— to Second, Abbotsford, B.C., Rev. Harry Salomons of Newmarket, Ont.

Calls declined
— to Glad Tidings, Edmonton, Rev. Mark Vermaire of Sherman Street, Grand Rapids, Mich.

Canadian Reformed Churches

Calls accepted
— to Fergus, Ont., Rev. J. Huijgen of Harkstede and Overschild, the Neth.

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Events

Close to the deadline — Fax it

Calvinist Contact now has a facsimile machine. Already, many people are making good use of this quick means of sending various communications. **Our Fax number if (416) 682-8313.**

We do ask those who submit communications to preferably send **typed** material, or otherwise messages written in **clearly legible, black print.** Include such information as name of sender, address, Fax or telephone number. Thank you!

Calendar of Events

Feb. 13	RCBPO Belleville Chapter breakfast meeting. For info. call (613) 969-8495.
Feb. 15	RCBPO Hamilton Chapter breakfast meeting. For info. call (416) 524-1203.
Feb. 23-25	Reformed Faith in Everyday Life Conference. Prominent Christian leaders conduct seminars on various topics of interest to Reformed Christians. Also includes performance by the Osgoode Male Choir. All at Calvin CRC, **Ottawa,** Ont., and Ottawa Christian School. For info. call (613) 835-2293.
Feb. 24-Mar. 2	Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van van Suijdam. **Feb. 24:** Can. Ref. Church, **Neerlandia,** Alta.; **Feb. 27:** Robertson-Wesley United Church, **Edmonton,** Alta.; **Feb. 28:** Bethel CRC, **Lacombe,** Alta.; **Mar. 1:** Maranatha CRC, **Lethbridge,** Alta. **Mar. 2:** Emmanuel CRC, **Calgary,** Alta.
Feb. 25	City-wide hymn sing, led by Pastor Jake Kuipers, at 8 p.m., First CRC, **Sarnia,** Ont.
Mar. 3	Classical concert by David Sagert, piano, Eleanor Braun, recorder, and Julia Morley, flute at 8 p.m., St. Paul Street United Church, **St. Catharines** Ont.
Mar. 6-8	CCEF 15th anniversary rallies in Alberta. Speaker: Rev. John D. Hellinga, of Oaklawn, Illinois. Also featuring mass student choirs and bands. **Mar. 6:** Edmonton Chr. High School Gym, **Edmonton,** Alta.; **Mar. 7:** Christian School Gym, **Lacombe,** Alta.; **Mar. 8:** Immanuel Christian School Gym, **Lethbridge,** Alta. All meetings start at 7:30 p.m. sharp!
Mar. 21	RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.
Mar. 24	Organ recital by Andre Knevel at 8 p.m., Mountainview CRC, **Grimsby,** Ont.
Mar. 24	Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, **Hamilton,** Ont.
Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.).
Apr. 3-4	RCBPO Sixth Annual Convention, **Niagara Falls,** Ont. Speakers: Dr. Harold Lindsell and Dr. John Redekop. For info. call (416) 524-1203.
Apr. 7	First "Blue Water Region Holy Spirit Conference." At Missionary Church, **Sarnia,** Ont. For info. call (416) 890-3222.
Apr. 13	"Passion Concert," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwsen and the Redeemer College Choir. At 8 p.m., at Redeemer College, **Ancaster,** Ont. ; Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Apr. 21	Reunion "Bataljon Friesland" in **Leeuwarden,** the Neth. For info. contact Ale Wiersma, Bovermanstraat 31, 9291 HB, Kollum, the Neth. In Canada call John De Vries at (416) 935-8266 (after Feb. 6).
Apr. 27	CCM-Classis Chatham inspirational meeting at 8 p.m., Bethel CRC, **London,** Ont. Speaker: Rev. Thomas Vanden Heuvel.
Apr. 28	CLAC's 36th National Convention at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale **(Toronto),** Ont. Keynote speaker: Edward E. Erickson Jr. on "Going Public in Faith." For info. call (416) 670-7383.
May 5	First "Niagara Region Holy Spirit Conference." At Jubilee Faith Centre, **Canborough,** Ont. For info. call (416) 890-3222.
June 23-24	Celebrations of 40th anniversary of the Chr. Ref. Church, **Essex,** Ont. For info. call (519) 776-5161.

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15th ANNIVERSARY

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Topic: "WORKERS WITHOUT TOOLS - SCHOOLS WITHOUT TEXTBOOKS"

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PLACE: Edmonton Christian High School Gymnasium; 14304 - 109 Ave.
TIME: 7:30 p.m. sharp!
This rally is co-sponsored by the Edmonton Christian Schools.

LACOMBE - Alberta — *Wednesday, March 7*
PLACE: Lacombe Christian School 5206 - 58th Street
TIME: 7:30 p.m. sharp!
This rally is co-sponsored by the Lacombe Christian School.

LETHBRIDGE - Alberta — *Thursday, March 8*
PLACE: Immanuel Christian School Gymnasium 802 - 6th Avenue North
TIME: 7:30 p.m. sharp!
This rally is co-sponsored by the Immanuel and Taber Christian Schools.

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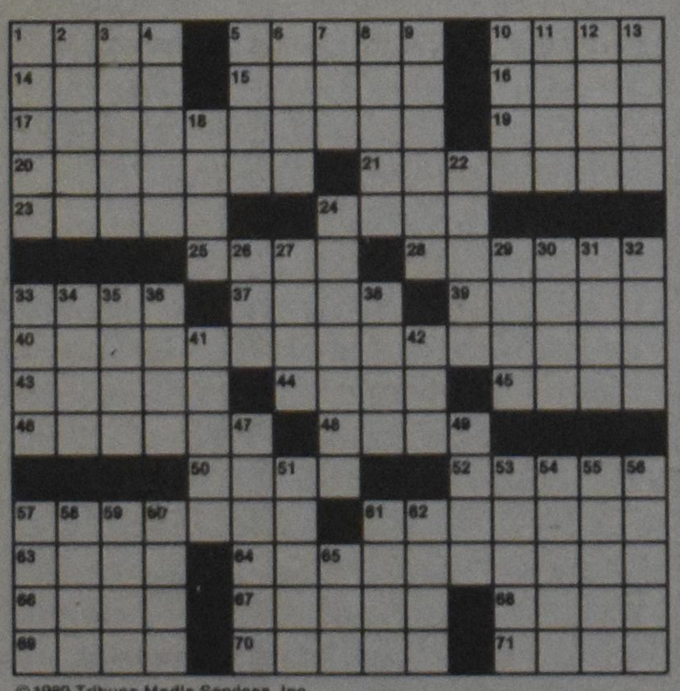
CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.

Weekly Puzzle by Peter Swift

ACROSS
1 Main point
5 Curved sword
10 Dry run
14 One opposed
15 Instant
16 Soft cheese
17 Escape
19 Radames' beloved
20 Chaps
21 Student
23 Dark gray
24 Chicago athlete
25 Cupola
28 Salad item
33 Viscount's superior
37 Nourish
39 Runner
40 Lose one's temper
43 Papal crown
44 Farm sight
45 Gangling
46 Most rational
48 Old-timers
50 "Of — I Sing"
52 Is adjacent to
57 Chest of drawers
61 Inconsistent
63 Level
64 Scram!
66 Bronte's Jane
67 A Murphy
68 Impetuosity
69 Infirm
70 Ponds
71 Budget item

DOWN
1 Iron hooks for large fish
2 Small bay
3 Fashion
4 Name
5 Ragout
6 Curves
7 Life history for short
8 Jacques' school
9 Iterate
10 Ski lift
11 Hibernia
12 Walk or track
13 Eye drop
18 Ship's cargo area
22 Fragrance
24 Place buzzing with activity
26 Switch word
27 N.L. team
29 — julep
30 "Hawkeye"
31 Narrate
32 Russ. city
33 Salamanders
34 Inter —
35 Pitcher Nolan
36 Knowledge handed down
38 Proofing term
41 Abstains from eating
42 — Springs, AR
47 "Columbia, — of the ocean"
49 Poet Teasdale
51 Eat into
53 Dough boy?
54 Serviceable old style
55 Man of great strength
56 Odor
57 Sketched
58 Funny Martha
59 Poet Pound
60 Look for
61 Mr. Wiesel
62 Whiskeys
65 Presidential monogram



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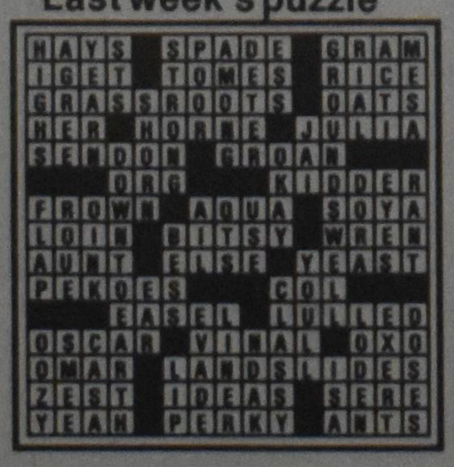
Last week's puzzle



The Jones' In Their New Family Room

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Books

Robert VanderVennen, book review editor

Bible reading

Reading the Bible with discernment

Setting Our Sights by the Morning Star: Reflections on the Role of the Bible in Post-Modern Times, by Hendrik Hart. Toronto: The Patmos Press (distributed by Morning Star Press, 1 Massey Square #1910, Toronto M4C 5L4), 1989. Softcover, 230 pp., $13.95 plus $1.50 for mailing. Reviewed by Willis Van Groningen, campus pastor at Queen's University.

The ways we think about reality are usually set up for us in advance by scholars, whether or not we are aware of what they are doing.

In our day and in the recent past, scholars have argued about how reliable and firm our knowledge of the world around us really is. In the early decades of this century philosophers wanted to prove that true statements about reality can be known with absolute certainty. Other philosophers, of course, then said that we can't know anything for sure, but at best what we know can only be logical and useful in relation to what we want to believe.

Our society is currently floundering around in the middle of those extremes. We are looking for an epistemology (a theory of knowledge) that truly anchors our knowing but is not shipwrecked on the shoals of unattainable absoluteness nor swallowed by the murky seas of relativism.

We can now rejoice that Professor Hendrik Hart has chosen to be our servant to help us chart a course through the confusion. From his thorough knowledge of today's philosophical debates about epistemology, Hart has provided us with a case study which introduces us to the issues that will increasingly descend upon us.

Setting Our Sights by the Morning Star is an epistemological case study "on the role of the Bible in post-modern times." In Chapter 1 Hart describes the parameters of a renewed epistemology which avoids the polarization so prevalent today. The focus of this epistemology is (a) the person of Jesus, who is the light (not cognitive accuracy), (b) truth as "being on the right way" (not attained absolutes), and (c) freedom as "trust that the Spirit is leading us" (not licence to ignore rules).

Chapter 2 then illustrates the consequences of such an approach for daily living. Though he obviously turns away from a left- or right-polarized lifestyle, Hart obviously has a preference for the left. Tolerance (which he incorrectly equates with mercy) is in; the limitations we covenant to accept via institutional authority are out.

Hart suggests that the reader can omit Chapters 3 and 4 without serious loss. But to do so would be lamentable. Chapter 3 is a delightful expose of the rationalist underpinnings of the doctrine of inerrancy. And Chapter 4 moves us to appreciate a kaleidoscopic view of confessional unity. Here, a doctrine functions as a redemptive principle, and a moral rule serves as a vehicle for the dynamic of redemption.

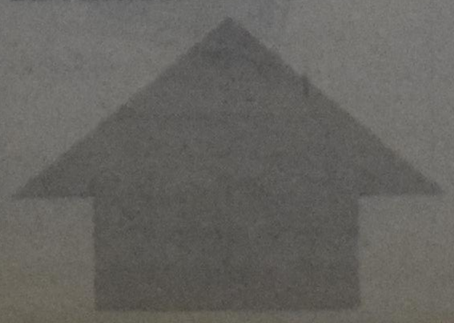
Trust our experience of the Spirit

Chapter 5 is a chapter of response and clarification. Responding to critical remarks of earlier drafts, Hart clarifies his thesis that trust in our experience of the Spirit's leading is neither subjectivistic nor relativistic. Inescapably, he suggests, there is a subjective and relative character to our activity in the world. But the issue is whether or not we are subjects of the Light, actively engaged in bringing that light to this particular time and place. And it is our experience of the norms of fundamental spirituality (love, joy, peace, justice, mercy, liberation, etc.) which assures us that we can trust that we are being led by the Spirit.

Hart's essay ends with several examples of reading the Bible through his proposed epistemology. Both in Chapter 6 and in the Postscript he provides thematically organized biblical expositions. And one cannot help but wonder if the progression of themes was chosen precisely so that the Postscript could most profitably deal with the issue of homosexuality.

This book is provocative — sometimes deviously so. It is devious in the several all-too-easy slams uttered against practices within and by the church *as perceived* by Hart. But it is provocative in the best sense in the questions of biblical authority and interpretation which is forces upon us. It prods us toward a viable epistemology which is articulated in and for today primarily in our practical living, though still usefully bolstered by our theoretical constructions about such living.

I therefore recommend the book for all — all those who wish to think hard, critically, and honestly about their own epistemology. This case study in epistemology is designed for all who seriously and openly search after the authority of God's word written in and for their daily living. But it will be successful only insofar as it receives a wide, tempered, and critically constructive deliberation.



Friends of God

Wayne Brouwer

Dark thoughts

"May those who seek my life be disgraced and put to shame." **(Ps. 35:4)**

Peter the Great, 18th century czar of Russia, was very interested in medicine. He often assisted surgeons and dentists in their operations.

So it was no great surprise when one of his valets came to him one morning, and asked if the czar would help his wife. She was suffering from a horrible toothache, he said, but refused to have the tooth pulled. In fact, whenever she went to see the dentist, she pretended to have no pain at all!

Peter collected his dental instruments, and went with the valet. Though the woman struggled and protested, Peter was finally able to yank the tooth. But a few days later he learned the truth. The valet and his wife had a terrible quarrel. Her teeth were perfectly fine. But in tricking his master to perform the extraction, the valet had gotten his painful revenge!

Hitting back

We all do it, don't we? Maybe not with quite the cruelty of Czar Peter's valet, but we all strike out at those who hurt us. Cutting off an irritating driver on the road, lashing out with our tongues in the middle of an argument, dropping bits of nasty gossip to tear down someone who's done us wrong.

Regardless of our beliefs, revenge is often sweet for us. Michelangelo painted the face of someone he disliked intensely into the hell section of his "Last Judgment" fresco. Cornelius Vanderbilt sent this letter to two friends, Charles Morgan and C.K. Garrison, who had abused their power of attorney for their own interests: "Gentlemen: You have undertaken to cheat me. I won't sue you, for the law is too slow. I'll ruin you!" And Ramon Maria Narvaez, the great Spanish general and prime minister of the 19th century, gave this dying testimony to a priest: "I do not have to forgive my enemies; I have had them all shot!"

Tempered judgment

Still, when we know the forgiving grace of God and we hear Jesus' call to "Love your enemies!", we begin to grow uneasy with Psalm 35. Obviously David is hurting. There's no question that his patience and love and forgiving graces have been taxed beyond the limit.

But does the child of God *ever* have a right to make staments like his? "May those who seek my life be disgraced and put to shame; ... may they be like chaff before the wind, with the angel of the Lord driving them away; ... may ruin overtake them by surprise; may the net they hid entangle them, may they fall into the pit, to their ruin" (vs. 4-9).

There seems to be more wisdom in the judgment of Ibn Saud, first king of Saudi Arabia. A woman once came to him asking the death sentence for a man who had killed her husband. The man had been in a palm tree gathering dates when he fell and landed on her husband, killing him. The king, wisely perceiving that revenge may be more harmful than compensation, urged her to take a monetary compensation to provide for her family.

But she insisted on the death penalty. And finally Ibn Saud gave in. Still, his sentence was shrewd. The offending man was to be bound and placed at the foot of a palm tree. The widow was to climb the tree to its top and throw herself down on the man, thus killing him.

It was then that the woman changed her mind. She took the money!

Righteous anger

But what of David? Did he carry it too far? Is his call for vengeance a cancerous growth of sinful blood-thirstyness?

Certainly he was as human as you or I. And we are not without times of ungodly violence. Still, David leaves judgment to the Lord. And his focus is not ultimately on the hellfires that might surround his enemies. In the last look, he grins with those who share his struggles (vs. 27) and together they sing this song:

My mouth will speak of your righteousness
and of your praises all day long. (vs. 28)

Not a bad thing to do when dark thoughts cloud our vengeful minds!

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.